The Lutheran Outlook

Merger Matters

Where Do We Stand?

The Call

N. M. Ylvisaker

The Apostolic Church

George Koehler

Church Fathers on the Lord's Supper

F. H. Theuer

Wandering in the Wilderness

P. M. Herbert

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VOLUME XVII AUGUST, 1952 NUMBER 8

THE EDITOR'S PAGE

Who's Who—This month we go to the west coast states for much of our material. Dr. N. M. Ylvisaker, author of "The Call," is pastor of College Lutheran Church, San Diego, California. Dr. George Koehler, who writes on "The Apostolic Church," is pastor of a church in Portland, Oregon. And the article on the Lord's Supper is by Pastor F. H. Theuer, Chaplain of the Lutheran Home and Hospital at Puyallup, Washington. To balance the ministers and the west, we have an article by an eastern layman. P. M. Herbert is not his real name, and I will not even tell you what state he is from, as he does not wish to embarrass any of the congregations of which he writes in "Wandering in the Wilderness."

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Official Notice—The Eleventh Biennial Convention of the American Lutheran Conference will be held in the Messiah Lutheran Church, Columbus Avenue and East 25th Street, Minneapolis, Minnesota, on November 12 and 13. Dr. Leonard Kendall is the pastor of the church. The Preliminary Committee will meet on November 11 to study all reports and propose resolutions to the session of the Conference.

Each body is entitled to five delegates at large and one delegate for each ten thousand communicant members. Efforts should be made to have as equal a representation as possible of pastors and laymen.

We hope that the respective body officials will submit a list of the delegates to Dr. Norman A. Menter, Secretary, whose address is 4835 Three Mile Drive, Detroit 24, Michigan. It is necessary to have a list of delegates as soon as possible, in order that the program may be arranged and also that the delegates may be notified regarding lodging accommodations and other important facts concerning the convention.

Any suggestions regarding desirable items on the program should be sent to Pastor Melvin J. Olson, Lamberton, Minnesota, who will be the chairman of the program committee. Members of the program committee are the officers and Dr. B. M. Christensen.

Oscar A. Benson, President.

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Black Knight—A friend sent me a news item from a London newspaper which described the miraculous cure of a Pekingese dog named Black Knight. A certain church in London holds services to which pets are brought to be blessed. (A church in Harrisburg, Pennsylvania, put on an imitation of this act not long ago.) At one of these London services Black Knight was brought to the altar and blessed. His owner says that though the dog had had something wrong with one of his hind legs, after the blessing he walked down the aisle and has walked perfectly normally ever since.

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Whose Faith?—I thought that in cases of faith healing the individual to be healed had to have faith. Does this mean that the dog knew what was going on and had faith to be healed? If not, then whose faith was it? And if the faith of the person who brings an animal is sufficient to produce a miracle, what is to prevent you from taking that end table with the wobbly leg to the altar and bringing it back sound and strong? Nonsense? Well, there is some nonsense around here somewhere.

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Blessed Cuthbert—Speaking of healing, Cardinal Griffin, Roman Catholic Archbishop of Westminster in England, claims to have been aided in his recovery from a serious illness by Blessed Cuthbert Mayne, a Catholic martyr born in 1543. During his illness, the Cardinal announced, the skull of the martyr was brought into his chapel for two weeks, during which time he made a novena (a nine-day period of prayers) to Blessed Cuthbert. His subsequent improvement in health convinced the prelate, he said, of Cuthbert's authority and ability to help.

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Two Questions—This will no doubt be used as a strong argument for the advancement of Cuthbert from th status of a "Beatus" (Blessed) to th status of a canonized saint. Two thing puzzle me a little: One, How can yo be sure which saint helped you, any? and Two, Doesn't even a cardin have direct access to God? The Scri tures speak of "boldness to enter in the holiest by the blood of Jesus," an again, "This is the confidence that v have in Him, that if we ask anythi according to His will, He heareth u

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Attention, Laymen—"Wandering the Wilderness" is by a layman. I this encourage other laymen to wr for publication in these columns.

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The Lutheran Outlo

Official Organ of the American Lutheran Conference

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813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of American Lutheran Conference and of Ch tian work in general. The American Luthe Conference was organized in 1930 and cons of the following independent church bod The American Lutheran Church, the E gelical Lutheran Church, the Augustana angelical Lutheran Church, the Lutheran Church, and the United Evangelical Lu an Church. The Conference has a total tized membership of 1,721,108. Its congr tions number 6,266, and it has 4,651 ordai ministers.

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Secretary: Rev. Norman A. Menter, Detroit, Mich.

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The
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EDITORIAL

MERGER MATTERS

TO DATE THE ACTION on the merger proposal of the American Lutheran Conference bodies is as follows:

Evangelical Lutheran Church

Delegates to the biennial convention of the ELC at Minneapolis *unanimously approved* recommendations looking toward ultimate merger of the five member bodies of the Conference. The convention declared its agreement with and approval of the statements covering doctrine and practice (United Testimony). It instructed and empowered its members on the joint union committee to guide the further progress of the merger negotiations, proceed with studies of polity and organizational structure of the proposed merged Church, and prepare prospective articles of union and tentative drafts of constitutions.

United Evangelical Lutheran Church

The UELC met at Albert Lea, Minnesota, and voted in favor of merger. The action was taken by a *unanimous standing vote* after a forty-minute discussion in which no opposition was voiced. The convention authorized the election of nine members to represent the UELC on the joint union committee which will carry on future negotiations.

Lutheran Free Church

The convention of the LFC at Fargo, North Dakota, approved the United Testimony prepared by the joint union committee, but *did not commit itself* to the goal of organic union. It authorized a committee of nine to "participate together with the representatives of other church bodies in ongoing studies of projected plans for a united Church." There seems to be a feeling in the LFC that they would like to retain their identity as a unit in the larger organization.

Augustana Church

The Augustana Church at its convention in Des Moines, Iowa, probably devoted more time to discussion of the merger question than any of the other bodies.

A committee resolution included a paragraph approving the United Testimony. This paragraph was stricken from the report after theological leaders criticized the joint statement as containing "theological weaknesses," and said that no new doctrinal statements are necessary in view of the fact that the doctrinal position of each body is clearly stated in its constitution.

However, at the urging of Dr. Ryden the Church later reconsidered its action and approved the United Testimony. Dr. Ryden said that failure to approve the joint statement would create a "serious vacuum" in merger negotiations; that the action would tend to alienate the other bodies in the American Lutheran Conference; and that Augustana needed the support of these bodies in the more comprehensive merger of all Lutheran groups which it had proposed.

What is this "more comprehensive merger"?

The Augustana Church adopted a resolution declaring its *unwillingness to continue* unity discussions "which are not open to all Lutheran general bodies and which do not include consideration of ecumenical relations."

There are two points here, the "all Lutheran bodies" part and the "ecumenical relations" part.

The original resolution on broadening the merger base asked that the negotiations be broadened to include the eight Lutheran bodies belonging to the National Lutheran Council. That would include, besides the five

bodies of the American Lutheran Conference, the United Lutheran Church, the Danish Lutheran Church, and the Suomi Synod. This was the proposition of Augustana, it will be recalled, which brought together the "committee of 34" some years ago, just one day before the meeting called by Dr. N. C. Carlsen to consider merger plans within the American Lutheran Conference; which action led the three members of the Conference who were still willing to consider merger within the Conference, the UELC, the ELC and the ALC, to go ahead; later inviting also Augustana and the LFC to participate in the discussions, which they did.

When this resolution came before the Augustana Church at Des Moines (to include all National Lutheran Council bodies), Dr. Ryden offered a substitute motion to broaden the base of negotiations still further by including also the Missouri Synod. After a debate of an hour and a half, this substitute motion carried.

The other point on "ecumenical relations" refers to this: some bodies of the American Lutheran Conference are members of the World Council of Churches. Augustana is one. Augustana also, together with the United Lutheran Church, is included in the National Council of Churches, while other Lutheran general bodies are not. The point Augustana makes is that so far the discussion of the proposed merger within the American Lutheran Conference has said nothing about these wider relationships.

American Lutheran Church

The fifth body of the American Lutheran Conference, the ALC, will not hold its convention until October. While sentiment within the ALC seems to be quite strong for any possible merger within the Conference, the ALC is also a member of the World Council of Churches, though not of the National Council of Churches in this country, so that the question of ecumenical relations may come up in this body also.

That is the way merger of American Lutheran Conference bodies stands in midsummer of 1952: two bodies unqualifiedly for as much merger as we can get at the present time, one against, and one neither for nor against.

The vote against—Augustana—is cast in the hope of obtaining a more inclusive merger soon. We are all for a more inclusive merger of Lutherans; but some, seeing the difficulties and the long delays inevitably involved in the merging of all Lutherans, are in favor of going ahead with what we can achieve now, believing that any actual merger will have a salutary effect on future negotiations.

The non-committal vote—LFC—seems to me to be based on a paradoxical position. The LFC would merge with others if it could be assured of retaining its distinctive identity. That is just what we cannot do if we merge. We must be willing to lose our identity by contributing it to the identity of the merged body.

Personally—I do not presume to speak for my church body—I am in favor of going ahead now with as great a merger as we can obtain at the present time. The way to merge is to merge. To hold off, even in the laudable pursuit of a presently unobtainable ideal, is to surrender a present possibility for a future dream. The future dream comes closer every time we actually do something about it.

National Headquarters

OBSERVANT READERS may have noticed in last month's Outlook a news item about the location of the headquarters of the National Council of Churches. The first two paragraphs read as follows:

> "Headquarters of the National Council of Churches will eventually be located in the midwest, providing such a site is approved by its constituent denominations, the agency's general board voted here.
>
> "In the meantime, the board designated New York City as the Council's headquarters location for the next decade at least."

The headline over the item reads, "National Council May Locate Headquarters in Midwest." The word "may" is the big one. It holds out a possibility, but a conditional one. The condition, named in the first paragraph, is "providing such a site is approved by its constituent denominations." That means that the general board which is maneuvering the location expects that the midwest location will not be approved.

Why not? When the National Council was formed there was considerable pressure from the constituent denominations for locating the headquarters in the midwest; so much so that the matter was not left to the general board to decide, but a special headquarters location committee was demanded. Why then does the general board say "provided such a site is approved by the constituent denominations"? The reason is to be found in the next paragraph: "In the meantime the board designated New York City as the Council's headquarters location for the next decade at least." I think that "at least" slipped in inadvertently, betraying as does the idea of the general board that the headquarters will be in New York longer than ten years. They know very well that if the headquarters is located in any city for ten years it will be very difficult to move it elsewhere.

The leaders of the general board seem to have the New York and eastern seaboard mentality. According to this way of thinking nothing good can come out of Nazareth. Jerusalem (New York City) is the place where all truth and virtue and value reside, now and forevermore. Why put the headquarters of the National Council out in the sticks? Put it in New York where the big shots are already located!

Last summer I was looking at Niagara Falls when I got into a brief conversation with a Manhattan tradesman on vacation. He asked if all this water did not eventually pass New York City. When I assured him

with a chuckle that it did not, he seemed surprised. How dare it not pass through New York City?

The same mentality operated to defeat Senator Robert A. Taft for the Republican nomination. He was the choice of the midwest, and had done more to keep the Republican party alive after the defeat in 1948 than any other one person, so that he came to be known as "Mr. Republican." But he was not the choice of New York and the eastern seaboard, so he was discredited and smeared and steamrollered into oblivion.

Now we observe the same mentality operating in the National Council of Churches. The general board dissolved the headquarters location committee which had been appointed at the demand of the constituent denominations. A small ten-man "continuing committee" was appointed in its place. The board voted to continue and expand the National Council's office in Washington as well as its regional offices in Atlanta and Fort Worth, and urged that other regional offices be set up. Do you get the idea? Regional offices are to be set up, and one of them will be in the midwest, but the headquarters must be New York City. The news item says, "The board proposed that there be a major midwest office to serve as a bridge towards the ultimate achievement of a strong interdenominational center in the heart of the nation." Again I think they inadvertently said what they meant: there may be "a" strong center in the heart of the nation; but not "the" center—that must be in New York City. They are going to see that the Churches get not what they wanted but what the eastern leaders have decided is good for them.

Where Do We Stand?

WHAT IS THE POSITION of the Lutheran Church in America on organizations which are religious but are not Christian? The Minneapolis Theses reply for the American Lutheran Conference in the following words:

"V. *The Lodge Question*

1. These synods agree that all such organizations or societies, secret or open, as are either avowedly religious or practise the forms of religion without confessing as a matter of principle the Triune God and Jesus Christ as the Son of God, come into the flesh and our Savior from sin, or teach instead of the Gospel salvation by human works or morality, are antichristian and destructive of the best interests of the Church and the individual soul, and that therefore the Church of Christ and its congregations can have no fellowship with them.

"2. They agree that a Lutheran synod should not tolerate pastors who have affiliated themselves with any antichristian society. And they admonish their pastors and congregations to testify against the sin of lodgery and to put forth earnest efforts publicly and privately to enlighten and persuade persons who are members of antichristian societies to sever their connection with such organizations."

The American Lutheran Conference is not alone in this position. In the "Brief Statement" of its doctrinal position the Lutheran Church—Missouri Synod has this to say at the end of paragraph 4, "Of God,"

> "Since the Fall no man can believe in the fatherhood of God except he believe in the eternal Son of God, who became man and reconciled us to God by His vicarious satisfaction, I John 2:23; John 14:6. Hence we warn against Unitarianism, which in our country has to a great extent impenetrated the sects, and is being spread particularly also through the influence of the lodges."

Those two statements indicate where two-thirds of the Lutherans of America stand; and the other one-third is no whit behind. The Washington Declaration of the United Lutheran Church deals with the subject in its section E, "Concerning movements and organizations injurious to the Christian faith." It reads:

> "In view of the prevalence throughout our land of doctrines which are subversive of the Christian faith, and in view of the indifference manifested by many Christian people to the doctrines and principles of the teachers, sects and organizations which seek their adherence and support, and in view of the fact that through the acceptance of religious and other teachings which contradict the Gospel of Christ the faith of Christians is endangered, we declare
>
> "I. That we solemnly warn all our pastors and the members of our congregations against all teachers, sects, and organizations of any kind whose doctrines and principles contradict the truths set forth in Section D, III of this Declaration or which limit their adherents or members in a free confession of their Christian faith.
>
> "II. That we warn them especially against all teachers, sects and societies whose doctrines and principles deny the reality of sin, the personality of God, the full and complete godhead of our Lord Jesus Christ, and His redemption of the world by His sufferings and death, and the truth and authority of the Holy Scriptures, as well as against all teachers, sects and societies which teach that men can be saved from sin, or can become righteous before God, by their own works or by any other means than the grace and mercy of God in Jesus Christ. We believe that such doctrines are not only not Christian, but are antichristian and destructive of true Christian faith and life." (There is another, longer paragraph in this section, but the two above will serve to show the position of the United Lutheran Church.)

So the Lutheran Church in America in all its major divisions is united in its position over against non-Christian religious societies. I know there have been "differences of administrations," that is, we have not all and always handled the practical problems arising from our doctrinal position in the same way; and we have sometimes expressed our dissatisfaction with the way some other section of the Church dealt with or failed to deal with the problem. But as far as the official position of the Churches is concerned, we are agreed; and we believe that every portion of the Church has been sincere in stating its position.

In view of the above doctrinal position of *all* the Lutheran Churches, what do you make of the following clipping from the front page of *The Reno Evening Gazette* of Reno, Nevada, for June 19, 1952? There is a

picture of the partially completed "Lutheran Church of the Good Shepherd," and the headline reads, "Masonic Lodge Ceremony Set at New Church." Excerpts of the article follow:

"Officers of the grand lodge of the Free and Accepted Masons of Nevada will officiate Sunday at cornerstone ceremonies for the Lutheran Church of the Good Shepherd at Clay St. and California Ave.

"The ceremonies will begin at 2 p.m. Richard Cowles, Jr., grand master, with the Rev. John T. Ledger as grand orator, and the Rev. Owen Reddington Washburne reading Scripture, will conduct the religious rites. . . .

"The Lutheran Church of the Good Shepherd, affiliated with the California Synod, which is part of the National Lutheran Council, was organized in Reno Dec. 7, 1947, with a charter membership of 75. Present membership is 238. . . .

"Articles to be included in the cornerstone are a list of the charter members of the church, a list of the members of the church council, names of the officers of all auxiliary church groups, a copy of the constitution of the Lutheran Church of the Good Shepherd, copies of the local newspapers, and a copy of the 1951 proceedings of all the grand bodies of Masonry of Nevada."

The name of the pastor of the congregation is the Rev. J. Edward Oslund. The two Reverends named above as grand orator and reader of the Scripture probably participated not as Christians but as Masons.

When we make those fine statements quoted at the beginning of this editorial, wherein we state our general agreement on the subject of organizations which are religious but not Christian, do we mean what we say? I believe that we do; for the alternative would be to believe that the statements are hypocritical and insincere.

But if we are sincere, are we going to be satisfied to say, "We warn against" (Missouri Synod)? Or will we say, "We solemnly warn all our pastors and the members of our congregations" (ULC)? Or will we go on and say with the Minneapolis Theses, "They agree that a Lutheran synod should not tolerate pastors who have affiliated themselves with any antichristian society"?

Most of us would say that the Reno incident is an offense and a disgrace. Isn't the Christian Church capable of dedicating its own buildings? Must it call in another organization to do the dedicating for it, thus catering to the false and soul-destroying error of that other organization, the belief that it is a superior religion? That is nothing else than denying Christ.

Short Takes

CLEAN CAMPAIGN — A group of religious leaders (two Protestants, two Catholics and two Jews) sent an appeal for a clean campaign to both Republican and Democratic headquarters. "We urge all candidates," they said, "to take all necessary measures to prevent any expression of racial or religious bias by their adherents and to condemn publicly and emphatically every occurrence thereof. We urge all citizens to reject political arguments based on racial or religious prejudices and to rebuke those who make such appeals. We suggest that in every community a non-partisan and non-sectarian committee undertake to keep a watchful eye on campaign activities, and to call to the attention of political leaders any instances of appeals based on religious or racial prejudice."

VATICAN MISSION — Would it be an "appeal based on religious prejudice" if we asked the candidates to state their position with regard to an ambassador to the Vatican? A news release datelined Washington, D. C., says, "Informed circles here expect nomination of an ambassador or personal representative before fall." Congress passed the State Department appropriations bill which included an item of $70,000 for a mission to the pope. A rider added by the House was knocked out. The rider specified that no money could be spent by the State Department for any mission before the first head of that mission had been approved by the Senate. The president has said that he will make another appointment for the place of ambassador to the Vatican. If named while Congress is in recess, the ambassador could take office immediately and the new Congress would be faced with a *fait accompli.*

CHANGED MIND — In 1934, in the depth of the depression, the General Council of the Congregational Christian Churches adopted a resolution condemning "our present competitive, profit-seeking economy." At its recent meeting in California the body repudiated its 1934 action. They said, "Without presuming to pass judgment upon the wisdom of our predecessors in that Council, the General Council of 1952 declares that the resolution of June 27, 1934, does not represent its views and disclaims it." The Council added that "no economic system embodies the perfect will of God. . . . Every economic order must be evaluated and its practices judged in the light of the Christian Gospel, and it is our Christian responsibility not only to bring Christ to the individual but also to bring His teachings to bear upon the corporate problems of our society."

BAD LOSER — A disappointed candidate for the Republican nomination for the office of attorney general of Iowa let loose a blast at the clergymen of the state. In an open letter he charged that the ministers committed the "dastardly act" of "campaigning from the pulpit for my opponent and in so doing were campaigning directly against me. This device of campaigning, in my opinion, not only was in violation of the Constitution, separating the Church from the State, but hit an all-time low as far as political decency is concerned." (The Churches have been supporting the incumbent attorney general because of his determined drive against gambling in the state). — Did the defeated candidate think that church people have no right to a political opinion, or did their crime consist of supporting someone else?

THE CALL

N. M. Ylvisaker

THE COMMITTEE charged with the responsibility of making program arrangements for this first Pastoral Conference of the California District must have had some very definite reasons for making decisions which are apparent when we study the outline before us. Certainly that must have been the case with the topic assigned to me for study and discussion. For the problem involved is too timely to have been left to mere chance, or to the snap judgment of any individual member of the Committee. I have discovered, too, that this topic has been accepted for discussion at similar conferences in other districts of the Church, so there must have been impelling and compelling reasons which prompted your committee members to give adequate time for a serious study of this theme now.

Nor can it be merely a coincidence that such a topic be given prominence in this particular crisis period in the history of the Church and of the world. For this Conference of ministers of the Word, of disciples of Christ, of messengers of the Kingdom has been called to convene at the very moment when tragic disillusionment has come to disturb the hearts and minds of men everywhere; when a moral collapse so serious as to threaten our entire governmental system with destruction has overcome us; when business is stooping to the most sordid methods to take material advantage of this moral and spiritual vacuum which has developed; when men in high position no longer have the moral courage to lead; and when even too many churchmen have succumbed to the spirit of compromise and spiritual cowardice which makes them incapable of the leadership God expects of those whom He has called to be watchmen on the walls of the City of God.

All about us we witness a condition of indifference to high ideals; of distrust in national and world leadership; of moral degeneration and disintegration and stagnation in peoples and individuals; of spiritual retrogression and exhaustion in those to whom we look for the way out from chaos. Society is reduced to mockery and to the crudest kind of impersonation of ideals and standards which heretofore have prevailed and which have been accepted as sacred. Political maneuvering of the cheapest kind has replaced the code of ethics and the principles of integrity, honesty and honor which a generation ago were accepted as the norm for human conduct. And all the while those of us who have received the call to point the way out from Sodom and up to the lofty heights of the city not built with hands, sit supinely by and in us there is too little of the incentive to cry out the message which still is the power of God to salvation for us and for a whole lost world.

There must be a reason for this moral and spiritual disintegration and degeneration. Basically the problem which confronts us can be reduced to a sentence or two, and the judgment that comes and the condemnation which follows, whether in state or in church, can be rather easily traced to this fundamental fault. The problem is a problem of authority and of our attitude toward this authority. Whose authority it is and what their authority is will be a part of the problem we face in these studies. Our attitude or lack of attitude will prove no doubt to be basic factors in the tragedy. And surely for us in the ministry it becomes vitally important whether we are willing to submit to the authority we will have to accept, if before God we shall be permitted to be the messengers He expects us to be as we go out with Him to call upon a world to repent and be saved.

It is at this point in the intentions of the divine dispensation we face the problem of "The Call," and the problems will hardly be solved unless we have a rather clear understanding of what the Church is and what under God is meant by the Christian ministry. It is apparent and for us disconcerting that we shall discover a variety of conceptions of each of these categories and of their spheres of activity in the Kingdom of God. As we proceed it may become more and more clear to us how these variants in conceptions will determine our attitudes. And certainly and unfortunately that is especially the case as we now proceed to determine for ourselves and for our fellow pastors what fundamentally is the authority which gives validity to "the Call" to the Christian ministry and which produces when it is properly understood the great dynamic which makes the Christian ministry the greatest revolutionary force the world has ever known.

Our presentation is intended to follow three paths which, when they finally converge, as they are intended to do, will lead us on to the highway of God's purpose, where He Himself becomes the One to direct us into the knowledge whose fulness will make us humble servants who gladly follow where His eternal counsel points the way.

So there is to be considered

I. The Scriptural and Confessional doctrine of the "Call."

II. The Interpretations made by the Church.

III. The problem we face today.

I.

The Scriptural and Confessional Doctrine of "The Call"

When the topic assigned reads tersely "The Call," I take for granted that your committee does not have in mind to have us study the Scriptural doctrine of the call in its primary, individual, personal sense, of the operation of the Holy Spirit through which the individual sinner is called into fellowship and communion with Christ, or by which act of the Holy Spirit a person is called by the gospel to become a Christian. This teaching of Holy Writ is, of course, fundamental in our Christian conception of faith as taught and confessed in the third article of our most holy Creed. Were that the case, we would be led today into an entirely different avenue of study and discussion than is to be the intentions of the periods before us.

This is not the call of the Spirit to the individual sinner to accept Christianity. It is much more the call to individuals who are already Christians to accept the personal call of the Spirit to them to enter the ministry, the direct service of the Church of Christ. It is the overpowering call of God to accept a life-time assignment of service in the Kingdom of God. It is the call from God which tests the call already extended to him when he became a Christian to become more than an ordinary follower of Christ. It is the call that comes for extraordinary service in the Kingdom, with the supraordinary purpose of making that individual a minister of the gospel, a disciple extraordinary of Christ, a messenger and minister plenipotentiary of the Lord of Lords, the King of Kings, and which sets him apart as a servant par excellence of the cross of Jesus Christ. Unless we have this appreciation of our theme as we begin our study, we shall already have entered a dead-end street, and our discussion will immediately result in the stalemate of utter futility and confusion.

And let it be said here and now that these first two lectures must of necessity be somewhat technical in a theological and historical sense if we shall find our way through a maze of interpretations which stand there ready-made for those of us who may be questioning the desirability of discovering God's purposes with "the call" and all it involves. In order that we may not stray away from His intentions who calls us to the holy ministry, let me say that I am in my presentation following quite closely the studies of recognized Lutheran dogmaticians, without at every step in their development or their stated findings stopping to identify these theologians or even giving them credit where credit is due for the direct quotations made. To do so would only prove boring and would, I believe, rob us of the time needed to develop our thesis.

First of all it may be necessary to identify what is meant by the ministry in the Church, and to discover what is meant when we speak of the individual who is a minister in the Church of God. We can speak of the ministry in the abstract as distinct from the persons who administer it. But in this discussion we speak of the ministry in the concrete as it is vested in called and ordained pastors, who perform its duties in the name of the local congregation (Mueller). In its narrow sense the Christian ministry presupposes the existence of local churches; for without these the Christian ministry in its present accepted terminology cannot properly exist. So the Smalcald Articles can say: "Wherever the Church is, there is the authority to administer the Gospel. Therefore it is necessary for the Church to retain the authority to call, elect, and ordain ministers . . . wherever there is a true church, the right to elect and ordain ministers necessarily exists." (§67). So the office of the ministry is of divine appointment or command. The Apology (Art. XIII, 11) says: "The ministry of the Word has God's command and glorious promises." Gerhard writes: "The ministry of the Church is a sacred and public office by divine appointment." And Hutter says: "The ministry of the Church has been established . . . *by God Himself.*" (See Concordia Cyclopedia, p. 475.)

We distinguish, of course, between believers as spiritual priests, as already indicated, and believers as called ministers of Christ and stewards of Christ's mysteries. No one has more clearly stated this distinction than Luther. He says that "Though we are all priests" (speaking now of the spiritual priesthood of believers) "yet we all neither can nor should for this reason preach, teach or rule. But from the whole throng we must select and choose some to whom we entrust this office; and whoever conducts it is not a priest on account of his office (which they all are), but a servant of all others." . . . "You must distinguish between the ministry, or the office of service, and the common priesthood of all baptized Christians. For this office is nothing else than a public service, which is entrusted to one by the whole congregation, who are all priests at the same time."

So the idea of the call to the ministry is not only desirable, it is necessary and indeed mandatory, else we shall invite the error of the Enthusiasts who insist that the so-called "inner call" is the sufficient reason for their assuming the functions and the office of the holy ministry.

The doctrinal basis for the ministerial call is succinctly set forth in the 14th Article of the Augsburg Confession to which we have all subscribed, when it states: "No one should publicly teach in the Church or administer the Sacraments unless he be regularly called." Hollaz describes what is meant by the ministerial call when he explains "By the divine call is here understood the appointment of the right to teach in public, to administer the Sacraments, and to exercise ecclesiastical discipline, made by God either alone or by the intervening aid of men." (Doctr. Theol. p. 607.)

We face here an important distinction which must be made, the distinction which dogmaticians make between the *immediate* call and *mediate* call (vocatio immediata, vocatio mediata). This distinction, which also Luther makes, says Mueller, is Scriptural; "for Holy Scripture

shows that even the prophets and the apostles (including St. Paul) never preached without a call from God."

The passages which present the Scriptural basis, what the dogmaticians call the Sedes doctrinae, for the doctrine of the immediate call are too numerous to list here. They occur both in the Old and New Testaments. For instance, Ex. 3:10; Is. 6:8-9; 40:6-9; Jer. 1:2-10; Matt. 9:9; 28:19-20; Mark 16:15; John 20:21-23; Acts 22:14-15 and v. 21; Gal. 1:1; Eph. 1:1; Col. 1:1, etc. Holy Scripture shows conclusively that neither the patriarchs, the prophets, nor the apostles, including St. Paul, preached without a call from God. "The *immediate* call," says Baier, "is that divine call which is made "without any intervening judicial aid of other men," coming as it does directly from God in a miraculous way. It was made necessary until in the fulness of time the Church of Jesus Christ was firmly established, when the responsibility of the call to the ministry was deposited *mediately* with the local church or congregation. So Hollaz can correctly say: "an immediate call is not to be expected in the Church today."

What a stirring story it is to review the long Kingdom history, when God intervened personally into the spiritual development of His people, singling out from time to time men upon whom He placed the personal charge of leading His people in the way of God.

There is Adam, father of the human race, to whom God spoke personally in the Garden of Eden, and after the Fall telling Adam for his benefit and for the benefit of all his descendants that a Savior is to come in whom there is salvation from Adam's sin and from the sins of each generation yet to be born.

There is Seth in whom the historical Messianic line is chosen and it proceeds for centuries through individuals as God singles out men to function as prophetic teachers of the race and to become walking universities of the wisdom of God as through the experience of personal fellowship for centuries on end they tell their people about the marvels of God's creating, preserving and redeeming power: Seth, Enos, Cainan, Mahalalech, Jared, Enoch, Methuselah, Lamech, Noah, —a man like Enoch walking so close to God and communing with Him so intimately that at last God translated him, took him alive with Him into glory.

Abraham comes home to Haran one day to find God waiting for him. God tells him to leave Haran to go to a place God would show him. And Abraham gains the name of father of the faithful as he proceeds to take God at His word, going to Palestine, to exile in Egypt, back again to Canaan in perfect trust to the promise given, without for one day being given actual possession of an inch of the land God had promised as his possession.

God talks to Jacob in a dream and from this Bethel, the house where he met God, Jacob goes out to become the father of his people, a progenitor of Jesus Christ.

Moses is out in the desert when the call comes and later he is up in the mount with God for six weeks nearly, twice over, and while there is no suggestion even of what he may have seen, the transfiguring change in his countenance, and the strongly gentling change in his character show that he has been with God and all through life he talked with God as has no other man till Jesus came. At last God, having shown him the promised land, lets Moses die in his presence. And God buried Moses in an unmarked grave while the angels of God crowded about singing as only angels can the last requiem.

Elijah is chosen by God to speak to a rebellious people. He is driven into exile; but God feeds him and talks to him till Elijah receives again the courage and the confidence he needs to face his people as God's messenger. At last when his work is done, God takes him home in the kind of a chariot they use only in heaven.

Isaiah and Jeremiah, Ezekiel and Daniel, prophets great and small have God come to them, singling them out as only God can for great service in His Kingdom, and their names have gone out to all the earth as the great men God made them.

Came Jesus Christ, God's only Son, and beginning His saving ministry He speaks to a despised Matthew, "Follow me," and Matthew listening and seeing God in Jesus Christ, rises up immediately, leaves all to follow Jesus. And there are the others: Peter and John, Philip and Bartholomew and all the rest, culminating at last in the sworn enemy of Christ, Saul who became Paul: "Saul, Saul, why persecutest thou me? I am Jesus whom thou persecutest." And Saul who became Paul rose up from his Damascus experience to hear Ananias' charge: "The God of our fathers hath chosen thee, that thou shouldest know His will, and see the Just One, and shouldest hear the voice of His mouth. For thou shalt be His witness unto all men of what thou hast seen and heard." And again the Lord spoke to him personally: "Depart: for I will send thee far hence unto the Gentiles." Paul went forth from this meeting a changed man to become the greatest missionary in the history of the Kingdom.

God spoke to these men *"immediately,"* personally, directly, because there were great Kingdom purposes to be completed in those days. But at last the Church was established through the great miracle of the Pentecost experience. And now God accomplishes His Kingdom purpose through the Church and through the men the Church by commission from God calls into the service of the holy ministry.

This is now the period of a *mediate* ministry, a ministry called mediately through the Church. But for all that, those called are as divinely called as were the great witnesses of the formative Kingdom period, of whom the world was never worthy.

Concerning the difference between the mediate and the immediate call, Gerhard says (XII, 6, 75): "The difference between the mediate and immediate call consists always and only in this, that the former is effected through ordinary means, divinely appointed for this purpose, but the latter through God himself, who manifests

His will concerning the immediate call of a person, either by himself or through some representative. "The mediate call, says Schmid in his "Doctrinal Theology" is, therefore, to be considered no less a divine call. (p. 609.) "For it is referred," says Gerhard, "to God as its author; it is based upon apostolic authority; it rejoices in God's saving promises."

The divinity of the mediate call which prevails now, is amply proved by the fact that Holy Scripture says of the elders, or bishops, who were called mediately: "The Holy Ghost hath made you overseers." Acts 20:28.

It is of the greatest importance that we recognize the divinity of this call, both for the ministers themselves as well as for those they serve. For in it is included the very authority we stressed at the outset of our thesis, as the authority which gives validity and meaning and worth and strength and courage and conviction to every man called of God to be a priest in His Kingdom. Where there is no faith in the validity of the authority and divinity of the call, there is left to the individual concerned only the feeble comfort that he has entered a profession which gives some assurance of stability, of social position, of financial security. But where there is assurance that God has singled you out, chosen you for a high calling through the mediation of His Church, charged you with a divine purpose and commission, sent you forth to preach a great message of a completed salvation, and endowed you with the gifts of His Spirit, come the difficulties and hardships, the disappointments and the heartache, the loneliness and the despair which are daily concomitants of the greatest commission on earth, there remains still the conviction that you are God's servant, that you are Christ's ambassador, and that you are walking the paths marked deep with the footprints of the greatest saints of God. Who would ever want to exchange this assurance and this conviction that the call he has is divine, that the authority which sent him is God's, with the cheap comfort which easy living in a not unrespected profession can give?

The call is divine. The authority which gives it validity is God's. And only he who believes the call is divine and the authority to preach comes from God, can have the assurance of himself being a minister after the will of God!

So the commission is there, and the call is there; and the separation for service is there; and God is there who calls; and Christ is there who saves; and the Holy Spirit is there who gives power; and the Word is there which is to be preached; and the sacraments are there to be rightly administered; and the person is there upon whom God places the responsibility to declare His Word; and the faith and courage needed are there; and all the comfort of God's abiding presence is there; and the people to save are there; and the saints and the angels at the end of the road to welcome you home to glory!

What a great task; what a wonderful commission; what a privilege to be among the called; what glory to know it all comes from God; and that you are God's when you follow His will, for time and eternity!

II Cor. 5:20-6:10—Read 6:16—"For ye are the temple of God" (through Chapter).

(To be concluded)

The Apostolic Church

(The Planting of the Church)

George Koehler

MULTITUDES IN OUR LAND look upon the Christian Church as a man-made institution to which one may belong or not belong, and which one may support or not support. They tell us churches may be all right, but one can do without them. Millions put the church on a level with lodges and social service clubs and other humanitarian organizations and support it for that very reason. There are some men who take a hostile attitude toward the church, label it a money racket and would like to see it exterminated. All these men have a wrong conception of the Christian Church. They have been misinformed and have made no efforts to inform themselves adequately.

Let us go to the beginning and source of church history which we find in the fifth book of the New Testament called the Acts of the Apostles, which was written by Luke, the beloved physician and missionary companion of St. Paul. Respecting the time when this book was written it is impossible to speak with certainty. A number of New Testament critics contend that it was written at about A.D. 70, in the city of Rome. It is largely a historical book and gives us the church history of the first generation of Christians. It is a book on the mission of the church at large, of local congregations and leading missionaries. Of course the book does not give us all the acts of all apostles, but only some of the mighty deeds which the ascended Christ wrought through His believers. It gives us the ministry of the Holy Spirit in the apostolic age, and exhibits to us what influence guided the action of those who laid the foundation of the Church and to whose authority all its members must defer—what courses they adopted for the extension of the Church—what ordinances they appointed to be observed by all believers associated to-

gether for mutual edification—and what difficulties, privations, and trials were to be expected by those who should zealously exert themselves for the triumph of Christianity. For instance chapter 2 relates the story of Pentecost, gives the first sermon and describes the first congregation; in chapter 3 we have the first miracle as a divine credential; chapter 4 the first opposition, etc. But since the term apostolic church includes all local churches founded by the apostle we will naturally have to refer to the letters of the apostles and to their respective churches.

The apostolic church is the model church for all times. Every church body or local congregation must be judged by the model of the apostolic teaching and practice. The apostles were inspired and guided by the Holy Spirit, and their activities must remain a basic and authoritative standard for all future church developments. We are 1900 years off from the apostolic epoch; do we still see resemblances between that church and now?

The apostolic age is that period of church history which covers the time between the day of Pentecost and the death of John, the last apostle. It is commonly divided into three periods: From Pentecost until the second appearance of Paul (about A.D. 41), (2) until the death of Paul about 67; (3) the Johannean period about 100 A.D.

Definition of the term "Church." The term *ecclesia* appears in the New Testament 114 times. It is used by Christ in Mt. 16:18 to describe the unified and collected body of disciples; in Mt. 18:17 the local congregation is called church. In Acts 2:47 Luke applies this term to the company of the disciples on the day of Pentecost, and to an ordinary town assembly in Acts 19:41. In other passages in the New Testament it signifies the whole body of sanctified Christian believers (Eph. 5:27; Phil. 3:6; Col. 1:18,24); the Apostles' Creed uses the term in the same sense; then the term is applied to an organized church placed under a pastor (I Cor. 12:18; Phil. 4:15); the separate societies of a district or province Gal. 1:2; II Cor. 7:19; the Christians gathered for worship I Cor. 4:17; 14:19-28. The fundamental meaning of the term *ecclesia* is the body or assembly of all true believers in Christ. The church is accordingly a divine institution, a particular congregation and the redeemed of all time.

The planting of the church took place in May, 33 A.D. (Acts 2:1ff.) It has a miraculous and supernatural beginning. Fifty days after our Lord's resurrection the apostles, men and women were gathered together in one of the halls of the temple for worship. For ten days they had been praying and waiting for the Paraclete, the Holy Spirit, whom the Lord had promised to send. "And suddenly there came a sound from heaven as of a rushing mighty wind . . ." The upper world broke through into this lower world, the supernatural was coming down into the natural. The Holy Spirit came in, with and under visible and audible symbols and phenomena. The evidences were external. The believers heard and felt the sound of the mighty rushing wind. This reminds us of the words Jesus said to Nicodemus: "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit." The Spirit is not wind; He is a person, but He has the characteristic of a mighty rushing wind. "And there appeared to them tongues as of fire, distributed and resting on each one of them . . . The Holy Spirit is not fire, but He has the distinctive qualities of fire, burning, purifying and melting. "And they were all filled with the Holy Spirit . . ." This experience was common to all that were assembled. This does not mean that the Holy Spirit had been wholly absent from this world and human affairs up to this time. He was present at the creation of the world, brooding upon chaos and producing a cosmos. The Spirit is referred to over and over in the Old Testament. He was given to Abraham, kings, priests and prophets for the doing of mighty deeds. But it was foretold by Joel (2:20) that God would pour out His Spirit upon all flesh, that is, men, women and children.

But had not the apostles received the Holy Spirit before? We read in John 20:22: "When Jesus had said this, He breathed on them and said to them, Receive the Holy Spirit." Why this repetition? The new thing which came with Pentecost was the administration of Christ's redemption in the actual lives of men; and the multiplication of the revelation through the lives in which redemption was administered. Christ, by the coming of His Spirit, was able to make over to trusting souls the actual value of His cross, so when the Holy Spirit filled them, they were crucified with Him, because He Himself in them administered the value of the Cross. In that moment He was able to make over to them the virtue of His resurrection, so that they began to live a life they could not live until the Spirit thus came to administer the power of His resurrection. In that moment He won in them the victory of His ascension, so that they began to love the things above. It was the imparting to them of a new germ of life, a new principle of life, something they never had before. They were made actually, though mystically, one with Christ in the very fact of His own life. They were made sharers of the life of Christ. They had never been that before. They were sentimentally one with Him. They were emotionally one with Him, agreeing with His ideals, consecrating themselves to Him. They had a new vision, not coming upon them from the outside, but a new vision coming from the actual shining in them of His life, so that they began to see as He sees. In half an hour after Pentecost they knew more about Jesus Christ than they had ever known before. They were now ready qualified to apply to lost souls the merits of Christ's atonement, to preach the Gospel. "They began to speak in other tongues, as the Spirit gave them utterance." They were praising, they were pouring out the rapture that filled their souls. They were thanking

God for His mighty works. They did it in other tongues. Were they familiar with the tongue they were speaking? No. It was the Pentecostal miracle which has not been repeated ever since. Parthians, Medes and Elamites, visitors from Rome, people from Mesopotamia, men of all dialects listened; and they heard the songs in their language with perfect accuracy and distinctness. The resurrection was the first note in their singing and praising, as it came to be the first note in apostolic preaching. One could almost wish that one could have listened to that first singing and praising of the first Christians.

What was the impression? "And all were amazed and perplexed, saying to one another, What does this mean? But others mocking said, They are filled with new wine." In that statement we have a record of the first impression made by the church in Jerusalem. It was a threefold impression. First, amazement; secondly, perplexity; thirdly, criticism. Some of the hearers arrived at a conclusion: "They are filled with new wine." The Spirit-filled church presents to the world supernatural phenomena, producing amazement, perplexity, criticism. If the impressions are not produced then the Spirit is absent. "But Peter lifted up his voice and addressed them." Moved and empowered by the Spirit he preaches his first sermon. Christ had said to him, and to the rest, "When the Holy Spirit has come upon you, you shall be my witnesses." The Spirit came, and immediately the spiritual method of preaching was that quick and ready and direct obedience to the Spirit, seizing the opportunity created by the amazement, perplexity, and criticism of the crowd, and declaring his message.

Peter showed in his sermon that the Pentecostal effusion of the Spirit was the fulfillment of the Scripture: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel 2:28. He made it clear that it was the fruit of Christ's resurrection and ascension, and consequently the proof of both. He preached repentance of sin and faith in Christ. What was the effect of it? We read: "Now when they heard this they were cut to the heart and said to Peter and the rest of the apostles, Brethren, what shall we do? And Peter said to them, Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of sins; and you shall receive the gift of the Holy Spirit. . . . So those who received his word were baptized, and there were added that day about three thousand souls." This was the fruit of one sermon. Conviction and inquiry produced not by eloquence of the preacher, not by his logical argument, but his declaration of the divine truth concerning Jesus in the power of the Spirit, and by the Spirit's demonstration of the truth declared in the mind and heart of those who listened. The Gospel was a power of God unto salvation to all that believed it. Such a spiritual harvest in one day and in one service is unique and has not its equal in church history.

The New Testament Church was born. It is a new creation and there is nothing like it in this world. With the planting of the Church a new day had dawned in the economy of God. Pentecost created the assembly of the called-out-ones from the world. It is Jesus' mystical body and the true believers are his hand and feet. It is God's instrument and agency through which He delivers His message and carries on His work of redemption on earth. It is the Holy Spirit's temple in which He is the administrator and generates spiritual life through the means of grace, the Word and the Sacraments. He fills the hearts of men, women and children of today just as truly as He did long ago in Jerusalem, Antioch, Corinth, Rome, etc.

If those hundred and twenty men and women had remained behind closed doors in Jerusalem for fear of the Jews the Church could not have been planted. But the Holy Spirit called them from behind the closed door into the open and the fear vanished and courage and faith filled their hearts. Is the Church in our day afraid of thinkers, scientists, philosophers, psychologists, principalities, dictators and all the rulers who take counsel together against the Lord? Jesus Christ and His Gospel of love and grace need no human defense. Ours is a religion of power. Is the Christian Church afraid of Pentecost? Why is there so much dependence upon committees, methods, machinery, systems, human wisdom? Why do we not put more stress on repentance and faith, the ministry of the Holy Spirit, prayer and righteous living? Christ has planted His Church into this world to save it from its evil ways and destruction, and He has promised to be in it and with it even to the close of the age. And Peter, who preached on Pentecost his soul-stirring and soul-saving sermon, tells us Christians and churches: "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of Him who called you out of darkness into His marvelous light." The apostolic church proved to a hostile and unbelieving world that it was a divine creation; may the Church of the twentieth century not come short of its glory.

The Doctrine of the Lord's Supper As Developed by the Church Fathers

F. H. Theuer

SOME TIME AGO the readers of the *Lutheran Outlook* were treated to some interesting articles on the doctrine of the Lord's Supper, called forth by a strange and certainly very Zwinglian interpretation of this doctrine by a good brother who has been a Lutheran pastor, who seems somehow to have discovered somewhere along the way that what the Lutheran Church has taught all along concerning this most vital means of grace is all wrong and that therefore she by all means should restudy the subject and come to his point of view. He has been sufficiently answered, I think, in a number of articles which followed the appearance of his.

But the whole matter reminded me of a study I prepared some years ago for pastoral conference on this very subject as found in the writings and teachings of the early Church Fathers. It was enlightening, to say the least, to discover a lack of unity in the understanding and interpretation of this doctrine among these revered men. Which only goes to show how even their statements cannot be taken without reservations and careful examination and, above all, testing by the inspired Scriptures. In certain circles today, whenever the subject of the unification of the entire Christian Church is broached, the suggestion is advanced that we should go back to the church councils of the first six centuries and the writings of the early church fathers. This is the position of many in the honorable Episcopal Church. This one little study at hand has convinced the writer of the fallacy and the hopelessness of such an attempt. If these good men have differed and even erred in this very important doctrine, they surely have done so in other teachings and dogmas. Our Reformation Fathers were therefore quite right when they contended that "the church councils can and have erred." For the so-called Church Fathers, for the most part at least, sat in on those councils. But aside from this, the study proved both interesting and fascinating and for that reason I make bold to offer it for the perusal of those of the Outlook's readers who might condescend to read it. And now for the paper itself substantially as I had prepared it.

The question may be asked why treat this subject at all, seeing that it belongs to the distant past, and we today are far more concerned with the present, stirring and hectic as it is, and with that which is of more practical use for us in meeting the demand of the times. But let us not forget that the present rests largely on the past, that the present is to a very large extent the resultant development of the past and will to a certain degree also give direction to the future. This is as true of church history as it is of secular history. And he who would properly understand and interpret and evaluate the present cannot ignore the past; he must study history as a whole. So, too, the historical development of the Christian Church and its various aspects and phases. There is therefore, a real and essential place for the study of the History of Dogma, under which discipline our topic belongs. For a careful study of this kind should give us a fuller appreciation and a better evaluation of our doctrinal position. It is with this idea in mind that I have endeavored to treat the subject in hand.

Let these few remarks serve as an introduction. I would only add that in the stirring days of the Reformation appeal was made repeatedly to the Church Fathers in support, secondary in nature to be sure, of this or that doctrine, as we find it to be the case again and again in the Confessional writings. As to the doctrine of the Lord's Supper it was perhaps Oecolampadius who early appealed to the Vetusissimi Auctores in the discussions and in 1527 Luther found himself involved in a learned discussion on the passages in Augustine, Tertullian, Irenaeus, Hilary and Cyprian. Ponderous treatises have been written to prove the Roman Catholic, the Reformed and the Lutheran view is that of antiquity. It is but natural that we should also find early misconceptions, perversions and superstitions.

Prior to Irenaeus and Tertullian we find only three non-scriptural authors that treat this dogma of the Holy Communion, the Didache, Ignatius of Antioch, and Justin Martyr. It may be briefly stated that in the first of these the Lord's Supper is still what may be designated as "a family feast of believers," however in the character of a cultus act (Kultusakt), a "Gemeindefeier." It gives exact direction for the observance of the Holy Supper, requiring it every Sunday and that it be preceded by a confession of sins. But nowhere do we find anything which might indicate in what manner the food, the elements, were regarded, except that it was spiritual nourishment unto everlasting life, a description we find very common among the earliest Christian writings regarding the Eucharist. And thus it cannot serve us much in our present discussion.

In Ignatius we have only brief allusions to the Lord's Supper and only two passages of especial importance in which there appears to be a distinct affirmation of the Real Presence, Ad Eph. XX and Ad Smyr. VII

(ANF i, 57-58, 89). Here he sets forth that there are two special blessings, eternal life and mystical union with God, which are received by means of Christ's incarnation and death; the flesh and blood of Christ are the tangible security for the life-giving union. As he calls the Gospel the proclamation of this tangible security "flesh of Jesus," so bread and wine, the tangible symbols of this blessing in the Eucharist, might be called the body and blood of Christ. But his view of the Lord's Supper is certainly more than symbolic. He definitely states: "The Eucharist is the Flesh of our Savior Jesus Christ, which suffered for our sins, which through His goodness the Father awakened." The flesh and blood of the Seed of David (tou ek spermatos David) are the chief things in the Eucharist. And as a result of partaking of the Supper Ignatius designates immortality; he calls it *pharmakon athanasias* and *antidotos tou me apothanein*—"medicine of immortality" and "antidote against death." Again he professes *poterion eis enosin tou haimatos Christou*—"a cup in union with the blood of Christ," and *eucharistian sarka einai tou soteros*—"the Eucharist to be the flesh of the Savior." He likewise makes mention of the fact that the heretics deny that the Eucharist is Christ's blood and thereby forfeit life and resurrection. Even though we should be careful not to read too much into these words, it is clearly evident that without doubt we have here the doctrine of the Real Presence, although we may not be able to say with absolute certainty that it is our own Lutheran interpretation of the words.

The same may be said of Justin Martyr. Only one passage needs special consideration (I Apol. lxvi). "For not as common bread and as common drink do we receive these, but in like manner as Jesus Christ, our Savior, having been made flesh by the Word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His Word, and from which our blood and flesh by transmutation are nourished, is flesh and blood of that Jesus who was made flesh" (ANF i, 185). Again he says: *"sarka kai haima edidachthemen einai"*—"we are taught that it is the flesh and blood (of the Lord)." How are we to understand these words of Justin? In the Lutheran sense? Fact is, others have laid equal claim on him for support of their views. It is to be noted that here already occurs the term "metabolé" which some Romanist controversialists have seized upon as an argument for the doctrine of transsubstantiation. But from the context it must be obvious that this by no means denotes a transmutation of elements, but rather to the operation of them upon the body with reference to the spiritual life and the future resurrection. (Cf. Schaff, History II, 242 note.) The probable sense of Justin's words is this: As Jesus became man by the power of the Word (Logos), so also the bread which is consecrated by the words of blessing derived from Him becomes His flesh and blood; the Logos joins Himself to the bread as in the incarnation He assumed flesh and blood. If that be the case, then Justin certainly does support our Lutheran teaching. For this much is certain, that he like Ignatius sees in some manner the body and blood of Christ present in the Eucharist, no doubt because of his antecedents following the theology of John (John 6); and while he says nothing of the remission of sins as a benefit, he too regards it as the bread of immortality.

It should perhaps be pointed out here that now already we find the idea of sacrifice (thysia) entering into the doctrine of the Sacrament, not indeed the perversion as later developed, but present nevertheless. The reference, of course, is still to the prayers, in harmony with Heb. 13:15; Rev. 5:8; 8:3; Hos. 4:2; to the dedication of self to God, as in I Pet. 2:5; Rom. 12:1, et al.; and to the offerings of love used in connection with the Eucharist, as in Heb. 13:16, "to do good and to communicate," etc. But the thing soon went farther; for even the Didache regards the Lord's Supper in the light of the prophecy of Malachi (1:11) as the "pure offering" of the New Covenant. And though Justin does use the expression that the bread and the chalice are the true sacrifice as opposed to the Jewish sacrifices (also on the basis of the Malachi passage (1:10-12), he explains himself more explicitly that "the prayers and the thanksgiving (eucharistiai) are the only perfect and God-pleasing sacrifices (thusiai) (Dial. 41, 117). First with Irenaeus does the matter really take a new turn.

It is also noteworthy that the early apologists did find it necessary to defend the designation that the elements are in some manner the flesh and blood of Christ against pagan opponents as being anything unreasonable. This is at least in part to be explained by the fact the idea that in a "mystery" earthly elements could become divine by the working of some invisible power without any change of substance was not known to the pagan philosophy of the West.

And a third observation we should make here is the idea of symbol by which is now understood a thing which is not what it signifies, then meant—for many at least—a thing which was in some sense that which it signified. In other words more than a sign or representation.

We next turn to Irenaeus, who is appealed to in the Formula of Concord, also by Luther in 1517 in support of the Lutheran doctrine; especially when Irenaeus says: "Then again how can they say that the flesh, which is nourished with the body of the Lord and with His blood, goes to corruption and does not partake of life? . . . For as the bread, which is produced from the earth, when it receives the invocation (ten ekklesin—i.e. invitation) of God, is no longer common bread, but the Eucharist, consisting of two realities, earthly and heavenly; so also our bodies, when they receive the Eucharist, are no longer corruptible, having the hope of the resurrection to eternity." (ANF i, 486). And again of the bread and wine he says that "having received the Word of God (Logos Dei), they become the Eucharist which is the body and blood of Christ." (ANF i, 528). Are we to conclude from this that Irenaeus teaches the

Real Presence of Christ in the Holy Supper? Is that what he means by the expression "heavenly reality," and that the Eucharist "is the body and blood of Christ"? Certainly from other statements of Irenaeus we must conclude that, following his discussion, the Spirit of the Logos unites itself with the elements and thereby and insofar they become the body and blood of Christ; in other words, the elements, which, as he says, nourish the body, now become the bearers of the Logos and in this sense the body of Christ and work eternal life in man. But as far as the elements exercise their natural function they are not changed. Yet in so far as, on the other hand, the Logos has united Himself in some manner with the bread, the body of man is impenetrated with the power of the Logos. It is therefore difficult to draw a precise conclusion as to Irenaeus' teaching, though it is evident that he holds in some sense that the bread and wine are the bearers of the body and blood of Christ, and that they are intended as food for eternal life, and thus fundamentally Christ is present and operative in the Sacrament. One might conclude that it is a spiritual presence that he means.

It was stated above that with Irenaeus the idea of sacrifice received a new turn. According to him Christ commanded the disciples to bring to God as sacrifice the firstlings of creation, bread and wine. Hence one can speak of bread and wine being offered to God, which are in some manner joined to Christ's body and blood, as also the eucharistic prayer, respectively the words of institution, as being the real object of sacrifice. And thus in the eucharistic sacrifice the prophecy of Malachi 1:10ff. concerning the praise of God's name and the pure offering is fulfilled. What Irenaeus means is that the Christians bring God bread and wine as sacrifice, but do this by virtue of the eucharistic prayer of thanksgiving, which especially qualifies these visible elements. Hence Irenaeus by no means thinks of Christ Himself being offered anew. However, therein lie the germs for the future development of the sacrificial idea.

Tertullian has mentioned the Lord's Supper only incidentally, and his views are a matter of controversy. He seeks to explain things spiritually, so that at times it appears as if his thoughts largely coincide with those of Irenaeus, that the spiritual presence of Christ is the real gift of the Sacrament. But this thought must be qualified by other expressions. In the Lord's Supper the Logos is spiritually present and the elements are perceptible symbols of His presence; but the body of Christ is also present, viz., the congregation made one through Christ to be His body. In that the Christian partakes of the spiritual presence of Christ he shares anew the communion (fellowship) with the congregation of Christ. However, in other places the Irenaean conception, that the bread and wine serve Christ as His body, appears. But it certainly is not in the sense of a Real Presence; rather the bread is only to be "figura corporis," i.e., a figurative, metaphorical or symbolical exhibition of the body; as elsewhere he writes: "panem, quo ipsum corpus suum *representat*" (c. Marc. I, 14). Tertullian thereby sought to prove, in opposition to Marcion's docetism, the reality of Christ's body, a mere phantom being incapable of any emblematic representation. Had we the time and space we might quote a number of passages from Tertullian's writings in which he speaks of Holy Communion wholly in the figurative sense. Then again there are statements in which he expresses his belief in a life-giving presence of Christ in the Lord's Supper and sees in the elements the "body of Christ." It is scarcely possible to dogmatize Tertullian's view of the Sacrament. We pass over the idea of a sacrifice in Tertullian's conception of the Lord's Supper as being very similar to that found in the earlier Fathers.

We pass on to the Alexandrian school. Clement need not be specially considered as his view is practically the same as found in a more developed form in his pupil Origen, whose extreme spiritualism was unable to conceive the notion either of the "body and blood" of the ascended Lord or of eating and drinking unto life everlasting. The material belongs only to this transitory world and perishes with it (the ascended Christ "is no longer man"); eating and drinking have nothing to do with the spiritual life. He states with sufficient clearness what the eating of the body of Christ means to him, viz., "the body" in the Eucharist is a "typical and symbolical body" only pointing to the "true food" of the Logos, the Living Bread. We drink His blood "whenever we receive His words in which is life," just as when we read the words of the apostles, who also shed their blood, and "attain unto life from them, we drink the blood of their words." (In Num. hom. 16:6.) Accordingly, eating and drinking the body and blood of Christ is not confined to the Eucharist; the only preeminence over hearing the Word of God is in the fact that here the symbol is added to the Word. The Word of Christ, of which the elements are the symbol, is the effective thing in the Lord's Supper. This Word or the entire spiritual Person is food of the soul. Hence the elements have only symbolical meaning; the Word alone, which is spoken during the celebration, benefits him who approaches the Communion with pure mind and conscience. The sensible sign does not change its nature, it is digested and expelled like any other food after it has fulfilled its purpose as symbol. Origen's conception of the Lord's Supper is therefore purely Zwinglian.

These, then, are the two views of the Lord's Supper which have the greater importance in the development of the eucharistic doctrine, the spiritualism of Origen and the realism of Irenaeus, and which with various modifications have maintained themselves through all the centuries of Christendom.

Before proceeding to Nicene and Post-Nicene Fathers mention should be made at this place of Cyprian. He follows very much the view of Tertullian, though he expresses himself somewhat more clearly especially with reference to the sacrificial conception. Yet even here a definite dogmatical formulation will be sought for in vain. In his Sixty-third Letter he contends against the

opinion that the wine in the Lord's Supper may be substituted with water and thereby comes to speak of the purpose and meaning of Communion. Christ, the true Vine, did not designate water but wine as His blood, therefore water cannot be looked upon as His blood; wine must be in the cup. As Melchisedek, so Christ offered "panem et vinum, suum scil. corpus et sanguinem." But this much is clear, that bread and wine are not changed into the body and blood of Christ, but remain what they are; Christ, however, presents (exhibits) bread and wine as His body and blood; the body and blood appear in the bread and wine, so that the latter are the means of representation or symbols of the former. Accordingly, by the consecration a certain quality is imparted to the elements, which, however, has an ideal character. Through the reception of the Supper the Christians are strengthened in their communion with Christ, as with His body they are fed by Him and are united with Him as the water becomes one with the wine in communion cup, having reference to the practise of adding a bit of water to wine at the time of celebrating the Holy Communion. This fellowship of life with Christ satisfies them inwardly and becomes a protection against all temptation for them. In short, the communion with the Savior, who, like bread and wine, operates upon the soul, strengthening and rejoicing it, is the real gift of the Sacrament.

But it needs to be pointed out that with Cyprian we find the sacrificial idea more fully developed, conforming with his sacerdotal conception of the ministry. Briefly it is this: Christ offered in the bread and wine His approaching passion to the Father and this sacrifice the priest imitates in that he also offers up the passion of Christ or His blood to God. Thus not the body of Christ is really the object of the sacrifice, but the redemptive effect of His body and shed blood. The priest does not thus offer the body of Christ, but makes the saving power of the passion effective before God in imitation of what Christ did at the institution of the Holy Supper in view of the passion. It is clear that the eucharistic sacrifice as yet contains no more than the "commemoratio," which term Cyprian also uses, or the making effective the merit of Christ before God. But it already gives direction to the idea that leads to the later purely sacrificial doctrine of the Mass, which henceforth becomes more and more prominent and by the thankoffering is changed into a sin-offering.

This brings us to the Nicene and Post-Nicene Fathers. In the early part of this era a third view of the Holy Communion appeared which we may call the symbolic-sacrificial view and which was not without its effect on the later development. We met with it already in Cyprian. The idea is contained in the expression employed by Gregory of Nazianzen for the consecrated elements, which he calls "antitypes of the body and blood of Christ." Eusebius (Demonstratio evangelica, i, 10) uses the equivalent term "symbols" only in relation to the idea of sacrifice. Thus as "objects of the bloodless and reasonable sacrifice," as Eusebius says, or the "sacrifice without blood," as Gregory Nazianzen states it, the elements are the symbols or antitypes of the real, historical body of Christ. As objects of reception neither Eusebius nor Gregory called them by this name, since in their view the actual body and blood of Christ have nothing to do with the reception. Gregory does, however, ascribe to the symbols a saving virtue.

It is striking, as Schaff points out, in his Church History, that even Athanasius, the father of orthodoxy, recognized only a spiritual participation, a spiritual food or spiritual reception of the body of Christ. The elements are for him, too, only symbols and he sets forth a doctrine of the Eucharist wholly foreign to the Catholic and very much akin to the older Alexandrian school, but by no means identical with it. Basing his views on John 6, which Athanasius refers to the Lord's Supper, he understands not the earthly, human, but the heavenly, divine manifestation of Jesus, a spiritual nutriment coming down from above, which the Logos through the Holy Ghost communicates to believers only.

St. Basil likewise gives a spiritual interpretation to the fruition of the eucharistic elements. "We eat the flesh of Christ," he says, "and drink His blood, if we, through His incarnation and human life, become partakers of the Logos and His wisdom."

The Christological controversies of the Fifth Century mark an epoch in the further development of the doctrine of the Holy Communion. Up to this time the views of the Fathers show a mixture in various proportions of the three chief conceptions: the spiritual-dynamic, the realistic-dynamic, and the symbolic-sacrificial, as they have been termed. Now we begin to meet what may be designated the realistic-sacrificial eventually developed into the present form extant in Roman-Catholic theology.

This comes out very prominently in the statements of Cyril of Jerusalem in his Catechetical Lectures. He plainly teaches some supernatural connection between the body of Christ and the elements. The meaning of the Eucharist seems settled for him by the very words of the Savior: "Since then He Himself declared and said of the bread, 'This is my body,' who shall dare to doubt any longer? And since He Himself has affirmed and said: 'This is my blood,' who shall hesitate, saying that it is not His blood? He once in Cana of Galilee turned water into wine, akin to blood, and is it incredible that He should have turned wine into blood?" (NPNF 2, ser. vii, 151). He attributes the "change" to the invocation of the Holy Spirit. We pray God, he says, to send forth His Holy Spirit upon the gifts lying before Him, that He may make the bread the body of Christ and the wine the blood of Christ, "for whatsoever the Holy Spirit touches is surely sanctified and transformed" (metablebetai) (Cat. Lec. v, 7). But in this connection must also be observed his further statement: "For under the type of the bread is given to thee the body and under the type of the wine is given to thee the blood, that having partaken of the body and blood of Christ thou mayest be of one body and blood with

Him" (susomos kai susaimos) (iv, 3). The expression *en tupto* of course could mean either under the emblem of the bread or under the outward form, *sub specie panis.* But we may quite safely assume that it is not substantiation in the usual sense that Cyril has in mind, but very probably that the eucharistic elements lost by consecration not so much their earthly substance as their earthly purpose. In that case we may have here a doctrine approximating our Lutheran conception. But this, too, is true, that here the groundwork is laid for the further development of what has taken the form of the dogma of transsubstantiation.

In much the same way Gregory of Nyssa speaks of the Lord's Supper in his Large Catechetical Work (NPNF, 2 ser., 504-506). He undertakes to show how the body, not only the soul of the believer, can attain a "participation and mingling" with Christ. In fact he speaks of a twofold transformation, viz., a transformation of the elements into Christ's body and blood at the consecration (metapoieisthai) and a transformation (metastoicheiosis) of our body and blood into Christ's body and blood in the reception of the Sacrament. He believes that the bread sanctified by the Word of God (Logos Theou) is changed into the body of the Logos and that gift of the Holy Supper imparts something of the divine nature to the believer. But though Gregory has been called the originator of the theory of transformation, rather than transsubstantiation, and while he speaks in very strong terms, it seems safe to say that he carried the meaning of metapoieisthai—to transform, no further than what was already understood by hagiadsesthai—to sanctify. His theory is much like the assumption theory of Justin.

Seeberg in his Dogmengeschichte makes the observation that actually the doctrine of the Lord's Supper did not really make any great progress from the time of Origen up to this date. That in theory the symbolical conception still continued, but in the practical view, on the contrary, the Holy Spirit acts upon the elements through consecration and really brings the flesh and blood into the symbols. Thereby the metabolic conception did receive a very strong support.

With Chrysostom we find an advance in this direction. He teaches that what is received in the Sacrament is the body of Christ which was born of the Virgin Mary, sacrificed on the cross and then ascended into heaven, and that this body in the elements is not only seen by believers, but also touched, divided by the teeth, after the word of divine omnipotence, which has been spoken over the elements, has transformed them into the body and blood of Christ. The reception of the Lord's Supper, therefore, is effective not only on the soul, but also on the entire person, who is transfigured into immortal life and planted into the mystical body of the Lord, i.e. the Church. These thoughts we find repeatedly uttered by Chrysostom with rhetorical enthusiasm.

Still stronger are the statements of Cyril of Alexander. In writing against Nestorius (IV, 5, 6) he says: "We eat not indeed the Deity, as though we consumed it, but the body of the Logos. . . . But as the flesh of the Logos vivifies by virtue of the union with Him, so are we, who partake of His own flesh and blood, made altogether alive in that the Logos not only in a divine manner (theikos) remains in us through the Holy Spirit, but also in a human manner (anthropinos) through His holy flesh and blood."

The metabolic conception was not shared by most of the Antiochian Fathers; rather did Theodore of Mopsuestia and others see in the Lord's Supper only a symbolical proclamation of the death of Christ for the imparting of the blessing flowing therefrom. And Theodoret, while teaching indeed a transformation (metaballein) of the elements by virtue of the priestly consecration and an adoration of them, in the same connection expressly rejects the idea of an absorption of the elements in the body of Christ as an error related to the Monophysite. "The mystical elements of the body and blood of Christ," says he, "continue in their original essence and form, they are visible and tangible as they were before (the consecration); but the contemplation of the spirit and of faith sees in them that which they have become and they are adored also as that which they are to believers."

It is with John of Damascus that we now find a definite doctrine of transsubstantiation. If, he says, certain of the holy fathers called the bread and wine "antitypes of the body and blood of the Lord," they referred not to the consecrated, but to the unconsecrated (elements). According to him the elements are no longer *tupos somatos kai haimatos,* but they are likewise not the body come down from heaven, rather they are changed. The ascended Christ, therefore, is not present, but as the Holy Ghost created the body in the Virgin, so He continues to do through the change of the elements in the Lord's Supper, and thus the incarnation is duplicated or repeated. But as there is only one hypostasis of the incarnate Logos, the eucharistic body on earth and the glorified body in heaven are one body by virtue of the hypostasis to which they belong. And the purpose of the reception of the body and blood is the forgiveness of sins, above all the union with Christ and that means the deification or the impartation of immortality as also the fellowship (koinonein) of the guests with one another. In passing it may be remarked that this remained the doctrine of the East for centuries. Also the idea of a "bloodless mystical sacrifice as propitiation to God" as a repetition of Christ's sacrifice on the cross.

The West was slower to formulate a dogma. But here, too, the transition to transsubstantiation now set in. We meet this with Ambrose and Hilary, with whom the old Tertullian symbolic view begins to give place to the realistic view. The former thinks that by the consecration the nature of the elements are changed into the substance of eternal life or Christ. It is by the almighty Word of Christ that such change occurs: *"Sermo ergo Christi, qui potuit ex nihilo facere quod non erat, non potest res, quae sunt, in id mutare, quod non erat?"* The word therefore of Christ which could make

out of nothing that which was not, can it not change things which are into that which they were not? (De Myst. 9, 52). Again it is through the prayer: "per sacrae orationis mysterium in carnem transfigurantur et sanguinem" (De Fide iv, 10). But the food offered is not "corporalis esca, sed spiritualis est," hence the element is changed into the spiritual body of Christ, and the reception of the Holy Communion must be understood entirely as an inner communion with Christ and thus the flesh and blood be considered only as "mortis dominicae sacramenta."

Briefly, Hilary's thoughts run very much in this same direction; he speaks of the Lord's Supper that we receive in it as food the nature of eternity mingled with the flesh of Christ.

The doctrine of transsubstantiation would probably have reached the same fuller development in the West as it did in the East at an earlier period had it not been for Augustine. We will conclude our study with this great Church Father. It must surprise us not a little that Augustine, who in other respects was so decidedly catholic, should take wholly a spiritual view of the Sacrament, that seems to approximate the Calvinistic doctrine, though it must be admitted at the same time that it differs from it equally as much as from transsubstantiation. In the Sacrament a clear distinction must be made between the outward sign and the inward effect (grace) for "aliud est sacramentum, aliud virtus sacramenti" (Ev. Joh. xxvi, 11). Considered according to the first the Sacrament is something entirely symbolic. The visible signs are symbols of an invisible grace: "Signacula quidem rerum divinarum esse visibilia, sed res ipsas invisibiles eis honorari" (de Cat. Rud. xxvi, 56). And so for him the Eucharist is a "memorial Sacrament" by which since the ascension the real sacrifice is commemorated. He maintains the figurative sense of the words of institution and calls the bread and wine "figurae" or "signa corporis et sanguinis Christi." But we hasten to add, not as mere figures; yet the reception of the blessing is wholly spiritual. So he says, e.g., "For if the Sacraments had not some points of real resemblance to the things of which they are the Sacraments, they would not be sacraments at all. In most cases, moreover, they do in virtue of this likeness bear the names of the realities which they resemble. As, therefore, in a certain manner the Sacrament of Christ's body is Christ's body . . ." (NPNF 1 ser., i. 410). He also insists on a distinction between "that which is visibly received in the Sacrament and that which is spiritually eaten and drunk," or between the carnal, visible manducation of the Sacrament and a spiritual eating of His body and drinking of His blood. Again: "He who does not abide in Christ, undoubtedly neither eats His flesh nor drinks His blood, though he eats and drinks the sacrament (i.e. the outward sign) of so great a thing to his condemnation." At all events, then, Augustine lays stress on the spiritual participation. It is of the greatest significance in the history of the Christian Church that the foremost teacher of the West threw his weight against the realism of the doctrine of the Lord's Supper at this time also arising in the West. It is to his merit that the doctrine of transsubstantiation never could attain to absolute dominance in the Western Church.

We conclude with a brief statement regarding Augustine's view of the sacrificial idea now prevailing in connection with the celebration of the Holy Eucharist. The one all sufficient sacrifice was brought by Christ on the cross. The sacrifice in the Church serves the purpose of keeping alive the memory of this sacrifice. Augustine thus takes the same view as Cyprian according to whom the eucharistic sacrifice is the making effective the redeeming power of Christ's sacrifice before God. But he gives it still another turn. "Verum sacrificium est omne opus, quod agitur, ut sancta societate inhaereamus Deo" (Civ. Dei, x, 6). Insofar as the congregation is one with Christ and becomes one with Him in the Lord's Supper, it brings itself to God in the celebration which is the memorial of the sacrifice of Christ. And so out of a churchly propitiatory rite with a purely "objective" effect the "sacrifice" of Holy Communion becomes for Augustine a religious experience of the reconciliation through Christ and an ethical impulse of communion with him.

Bibliography: Seeberg, Dogmengeschichte; Schaff-Herzog, Encyclopedia; Rohnert, Dogmatik; Schaff, Church History; Kurtz, Church History; frequent reference to the writings of the Church Fathers in the published work on this subject.

Wandering in the Wilderness

(The Perplexed Musings of a Layman on Lutheran Disunity)

P. M. Herbert

IT IS PROBABLY BEST to begin this commentary on conditions, experienced as an adult member of the Lutheran Church over a period of about thirty-five years, with some personal background. In that time we have held membership in four synodical bodies other than that of the writer's youth, for periods of not less than five years in any one group. While we make no claims of inerrant judgment displayed in any observations voiced, it is suggested that this rather unusual experience gives credibility to more than just a few of the statements made regarding conditions any layman may encounter in our church when circumstances force him to find a new church home among us.

It is certainly not intended to belittle the clergy. Admittedly some of the encounters may almost have seemed devoid of Christian charity, and don't happen today with the same frequency that may have occurred twenty years ago. The history of Lutheran unity has shown progress in that time. Some of the encounters may have been tinged, to say the least, by the bias of the personal views of the writer too. We are all sinful creatures. A pastor may struggle with that condition in himself more sincerely than his parishioners do. However he may be just as sincerely evaluated on his words and actions, bearing on points in his makeup that he has overlooked or which may reflect his reaction to training in any particular synodical group. Infallibility is said to be the exclusive possession of but one Christian church body. Let us leave it there. By that statement we do not infer denial of the hope of salvation to a single one of its communicants.

Father was a Lutheran pastor. At his death, as to worldly goods, he was miraculously solvent, due to the fact that his insurance policy, bearing the battle scars of many a loan, slowly repaid, was intact to cover burial expenses. This, by the way, is a direct plug for all pastor pension plans, in case it is not recognized as such.

Dad left me a priceless heritage, the memory of a fine companionship. As a pre-school lad, we attended many conferences together. He would plant me at the aisle in the front pew and say "Stay there till I come for you," while he was elsewhere in a committee meeting. As a result, many impressions of preachers were formed early in life; mingling with those who gathered around to talk with me, while away my time, banter and josh, when their duties were recessed.

At that age, all the small books in dad's library were considered my own, neatly arranged across the back of a great chair, which served as my improvised study desk. Many happy hours were spent, sitting before that desk, preparing my imaginary sermons, in exact imitation of his every movement. All was well as long as complete silence reigned.

Not one single word or gesture of his disapproval can be recalled at my final choice of occupation. No awareness of any hope he may have entertained, that his firstborn should become a minister, ever seemed to penetrate my consciousness. He always showed keen interest in my chosen work and remarkably intelligent insight into its problems, though his ability with tools was practically non-existent. Now that he is departed, in retrospect, the conviction grows that he must have been somewhat disappointed when he found a bent for mechanical things holding my interests, especially when it broke the line of eldest sons as pastors.

Dad did the shopping for the household. We often walked down town together, where our trails usually divided. We liked to swing along the sidewalk in step at a lively gait. One Saturday morning in early spring, our path was obstructed by a group of little fellows playing marbles. We both had what seemed to me important engagements downtown, but dad paused to greet the group. He asked what they were doing, though it was perfectly evident, and engaged them in conversation. Soon he was squatting down among them, being shown how to "knuckle the shooter." I stood by in impatient embarrassment, like a Pharisee, while time sped on. After a while, I reminded him of the passing of time. He prepared to leave with a reluctance fully shared by the eager group teaching the Lutheran preacher to play marbles. As we swung into our accustomed stride he said, "Don't ever forget the importance of the small fry. They are the rising generation." When he was seventy years old, retired and in poor health, a congregation sent him a call to serve them while their young pastor served as a chaplain during the war. It took the whole family to stop him.

On another occasion, commenting on the success of a noted traveling evangelist who had conducted a series of meetings in our town, he said, "These soapbox preachers drive more people away from the church, by the letdown after the emotional frenzy has cooled down, than they actually help save."

Again he said, "Make patiently sure you know exactly what you are talking about and then don't let anyone stop you."

On appropriate occasions he could also say, "You act like a damned jackass," with much feeling.

We went to church regularly. After a surreptitious and hurried perusal of the "funnies"; safe as long as there was no noise, because dad was pre-occupied and busy, we went to German Sunday School, followed by

German services. After dinner we walked to English Sunday School in the afternoon, at an English mission in a remote part of town followed by English services, back at the main church in the evening. We had a lot of healthy exercise with our religious training in those days.

After two years of simultaneous instructions in both English and German catechetical classes, we were actually confirmed but once. But there was no ducking of memory assignments in either language. We had to be shining examples to the rest of the class. It did not hurt us, though we felt mistreated at the time.

I left home after graduating from high school and was on my own thereafter. After we were engaged, my fiancee was rather disturbed at the idea of meeting my folks. On his way east on church business, dad arranged to stop off to meet her. She really froze at the thought of meeting her future preacher father-in-law. I tried to convince her he was human but could not entirely remove her apprehensions. We went to church together, had dinner at her home, after which we spent the afternoon at her folk's cottage at a lake. All had gone quite as well as could be expected. No one had made any breaks but formal politeness still was in evidence. The mosquitos were thick in the grass as she, dad and I strolled down to the lake. She was kept busy slapping around her legs. This was dad's opportunity. He stopped, looked down at her legs and said, "I don't blame the mosquitos, Caroline, they've got good feeding down there." The laugh that followed broke the ice as nothing else could have. A sincere, enduring father-daughter relationship took root at that moment.

When the two eldest children were about three and five, we visited their grandparents west of the Mississippi over the holidays at Christmas time. We were unchurched at that time, after leaving the first congregation we had joined. Dad never had made a reference to that fact by spoken or written word. We got there about nine days before the holiday and found dad busy every evening after school with Sunday school program practice. He always took the youngsters with him and they were having a great time with their grand-dad. One evening, as they returned through the kitchen where mother was preparing the evening meal, he said, loud enough for me to hear in the front room, "Mother, you ought to see my little heathen eat that stuff up." I heard as intended, said nothing, but resolved that, on our return home "dad's little heathen" would be provided with a church home. Inside of two weeks they were Sunday School members and when we moved to another city, nine years later, both had nine year perfect attendance pins. Their dad had taught for nine years too with equal record.

We do not feel the awe accorded the clergy by much of the laity and seemingly demanded by some of the clergy as their due. Genuine respect cannot be demanded; it must be commanded. It must be earned on a more tangible basis and can be accorded individuals in all walks of life on that basis.

While still in high school, the Luther Leagues of four congregations in our city got together on the suggestion of forming an association. We had friends among all of them, though two synods were represented. During the early stages of the negotiations it was suggested that, as some on the committee had friends in two other Lutheran congregations, representing two other synods, we invite them in on the ground floor to help with the actual organizing of the group. This was unanimously approved. In both cases, the invitations were promptly and curtly rejected, to the utter amazement of the entire committee. It was my first experience with Lutheran disunity. I had never dreamed of its existence before. Many a sheltered parishioner never becomes really aware of its impact. But it can happen to any one. It happens to too many. When I told dad about it, his only comment was, "You will learn." Truer words were never spoken.

After leaving home and going to another city, I worked Sundays steady and seldom attended church. I did go when I could. The pastor was aware of the circumstances and I'd always invite him to visit me at my room not over a block away. On one such occasion when I again invited him, he said, "I don't blame you for not attending church. I would not step inside of an ——— synod church." My only reply was, "Pastor, do you think that is a helpful thing to say to a pastor's son who is trying under difficult circumstances?"

It became rather amusing to have this pastor carry on a pretense of formality on each occasion when dad visited me. We would attend this church together. After services, at the door, as dad extended his hand in greeting, I would say, "Pastor ———, you remember my father, Pastor ———." Invariably he replied, "Pastor ———, I'm pleased to meet you," and thus dismiss him without another word. He was never able to bring himself down to the point of even acknowledging having met my dad before.

When my wife and I were married, he consented to perform the ceremony in his parsonage. She had been baptized a Lutheran. Of that we had the necessary documentary evidence. He accepted her for adult instructions and confirmed her. He baptized the first two of our three children. But it was hard to enter into the spirit of things when we found the attitude of the pastor reflected in the people. We were plainly made to feel we were unwanted mavericks. Being young then, we felt it wasn't much use to try elsewhere in a town so thoroughly dominated by churches of that synod. We made no further efforts to attend church anywhere for some time.

When we returned from the "little heathen" episode, some time later, we visited a small mission church. We did not even know what synod it belonged to. We didn't care, as long as we were welcome. People greeted us on the walk as they entered. The usher took us up beyond the center of the church. We heard a fine sermon, "Ye are the salt of the earth." I will never forget the text. After services the pastor did not come down

to greet the people at the door. He had been detained by a man who had gone into the sacristy to talk with him. We had been well impressed. My wife assented to meeting the pastor, so we waited for him to come out. When the other party left the sacristy, I tapped on the open door and he bade me enter. After I introduced myself he said, "This is the first time I've been bearded in the den by a stranger and I like it." He came out and met the family. He also introduced his wife and the few remaining people who had tarried. We joined shortly thereafter.

When our boy was in his second year of confirmation instructions, his sister began her first year. She would come home embarrassed and indignant at her brother getting into discussions with the pastor. As this continued, I felt I should speak to the pastor and offer my apologies if necessary. I had made no mention of it to the lad. "Don't worry about Bud," he said, "He is all right."

Then he related the latest encounter with good natured amusement. Boy Scouts had been under discussion. The pastor had explained that this was one of the Christless organizations to which a Christian could not belong without peril to his soul. He could tell by the puzzled expression on Bud's face that this did not sit so well so he asked, "Bud, don't you agree with me?"

"I am afraid not, Reverend," was the reply.

"Well, what would your dad say?"

"I'm afraid he would agree with me."

"But, Bud, what would your grandfather say to that?"

"I know what he would say. He's got a Boy Scout troop in his church."

The pastor continued, "You just say nothing about this to Bud. He can think for himself. He keeps me on my toes and it's very interesting. It's my fault if I can not keep ahead of him. Sometimes I wonder whether I was taught right or whether he was taught more correctly."

There are differences in preaches in every synod. We venture to say that every synod has all shades, from so-called "conservatives" to so-called "liberals," depending on the pastor's personal interpretations of the seminary teachings of his particular group, the impact of his pastoral experiences, and also depending on what is understood by the words "conservative" and "liberal." After the maverick that can not get back to the shelter of his mother synod reasons this out, he may be able to go through quite a lot of synodical hell to remain loyal to what he has been taught. Without a well grounded anchor, he could very easily become an insincere Presbyterian.

Reams have been written about the "Other Causes" column of lost membership. We have studied such articles with much interest, in the papers of various synods. Many theories have been advanced in such articles, with many correct statements contained therein. But there is one seldom touched upon. In its crudest form, it spells synodical jealousy. There are many variations and dilutions, mostly thoughtless, we believe. But they can be so needlessly hurtful. Fortunately we have discovered a defense mechanism.

When one is handicapped by loss of limb or of a body function, the remaining parts or faculties are strengthened. The remaining arm gains the strength of both arms. The skin of the determined blind person becomes so sensitive to infinitesimal changes that he senses the nearness of an object by the temperature difference between it and unobstructed air. We have acquired the rather thick skin required to cope with manifestations of superiority which we attribute to synodical jealousy. It recalls to me one of Josh Billings' (Henry W. Shaw) famous sayings: "Most people repent their sins by thanking God they ain't so wicked as their neighbors."

We unwillingly accept the sorry fact of these synodical jealousies as reality. We are certain they are so often thoughtlessly manifested unconsciously. Maybe we are a bit more prepared to cope with them than other laymen. But what about the many others that do not know or realize where this foolish coolness originates? What about young people? There is your "other causes" column, if we will admit it. The attitude of the pastor so often is reflected in the majority of the congregation, at least of those one contacts regularly at the church. He is their leader. It puts a great responsibility on the pastor. We are told the personality of the pastor should not make a difference. It should not but it most certainly does.

While on the subject, permit us to take this lead a little farther. The Outlook is the official monthly of the Conference. It has led a precarious existence for a long time, in direct opposition to its worth. Why? It has depended on Conference pastors to swell its subscription lists among their laity. It has not been the rousing success financially that it thoroughly deserves to be because so few laymen have had the opportunity to really become acquainted with it.

Our Conference pastors naturally are loyal to their synodical paper. In many congregations, these weekly papers are on the budget of the congregation and so have their futures pretty well secured. The Outlook cannot look forward to such security. There is no way to subsidize it except for the Conference to vote to give or withhold the difference between its operating expense and its insufficient subscription support primarily among Conference pastors. Lately this situation has again become critical.

The Outlook is not a rival for the weeklies. It is not beholden to any synodical group. As Dr. Benson said in the issue of Nov. 1951: "It is ably edited and has become increasingly indispensable to those who read it. As a journal of opinion it is unique in our Lutheran Church in America. It is in no sense a preacher's paper, for its contents are as interesting to laymen as to pastors."

The question is—how are laymen going to find out about it? They read their own synodical weekly paper each week. Week in and week out, year in and year out, there is no mention of the Outlook in any synodical

weekly of the Conference, that we have noticed, that would attract laymen to read the Outlook. Why couldn't Dr. Benson's complete statement, from which the above quotation is a part, have appeared several times in every Conference weekly during the subscription drive, so vital to the continued existence of the Conference monthly? As conducted, we understand it had but mediocre success if any. Confining the statement to publication in the Outlook seems like pulling oneself up by his boot straps.

During the entire year of 1951, speaking of the two Conference weeklies we read regularly, we could find no mention of the Outlook in one during the entire year and only two, one of which was a complimentary citation, in the other. Does that also hold true in the other conference weekly papers?

As said before, the Outlook is not a rival. It can look at conference activities on a broader basis than a synodical weekly might. There are laymen who are of necessity deeply interested in a much more real and practical, genuine fostering of the spirit of real unity, which the Outlook provides. The individual weekly organs of the Conference bodies would be an ideal medium to bring it to the attention of such laymen. Must we conclude our Conference bodies give lip service to a superficial oneness actually tinged with the same old jealousies of old? If not, let us see a little charitable acclaim for the Conference monthly.

But to return to the subject, one Sunday, when the folks were visiting us while our pastor was on his vacation, a student was scheduled to conduct services. When we got there, the young man had not arrived. The congregation naturally became restive as time for services passed and no pastor was on hand. But he appeared about 15 minutes late and conducted a very acceptable service. He had been detained by car trouble on the road.

After the services the President of the congregation, who had become quite well acquainted with dad after dad had been forced to retire, came to us and said, "Well, Reverend, we almost asked you to pinch hit for us this morning." On the spur of the moment, off his guard, dad replied, "I would have been glad to do so, Mr. ——, but I would not have dared to accept." "But why?" he asked. "Your pastor could have had a lot to answer for, if it became known in his synod that I had occupied his pulpit with or without his consent. We are such good friends personally that I would be most reluctant to cause him needless embarrassment." The President turned to me (the Sec.) and said, "Does this mean your dad couldn't preach in our pulpit?" Dad spoke up, "I'm very sorry to have spoken so unguardedly on the spur of the moment, to cause you this distress, but it is true. Now let us get back to discussing something more pleasant." These things are hard for a layman to understand.

During the war we moved to another city. Again the problem of a new church home presented itself. The synod to which we belonged then was not represented in the town of our new home. Two others were. On the first Sunday in town, we decided to try one which might accept a transfer from our former church. Our son went to early services as he had already met a Catholic boy, who went to early mass. They had planned a picnic and the late service would have spoiled their plans. When he returned from services, we were naturally anxious to get his reactions. "Dad," he said, "if you join there, I'm going to try the other church. I could feel the boards up their backs." So the rest of the family did not go to second services, as planned. We went to the other church. After a few weeks we joined.

About a week later the pastor of the first named church visited my wife one afternoon. He said the Chamber of Commerce had informed him that we were Lutheran newcomers. He invited us to services. She asked him in and told him that we had already joined the other church. "Not the ——— church," he exclaimed, "You are straight on the road to Hell," and he took quite some time to try to cinch his argument to her. She listened patiently and courteously. When he started in on the synod to which dad belonged, she told him of my dad's ministry in that synod. That rather bushed him. When he left he said he would still like to talk with me. She said she knew I would be glad to have him call any evening. He said he would not call again, I must come to see him. I never bothered to do so. The years we spent in that church were among the happiest we recall in our church life. As a "road to Hell," it fulfilled the most ardent heart's desire. It was so pleasant.

(To be concluded)

NEWS OF THE CHURCHES

Lutherans Seek Traveling Stewardship Professor

Minneapolis, Minn.—A proposal for a traveling professor in stewardship to teach at the 10 seminaries of the United Lutheran Church in America was advanced at the denomination's eighth annual stewardship conference here.

Under the plan, the professor would teach a course in stewardship at each of the seminaries once every three years. This would enable all ministers of the Church to receive special stewardship training, it was pointed out.

The Lutheran Laymen's Movement for Stewardship will be asked to underwrite the cost of the traveling professor. This is an organization of some 1,100 ULCA laymen who contribute from $100 to $1,000 a year, in addition to regular church giving, to finance the denomination's stewardship program.

The conference here also stressed the need for preparing stewardship literature for children and youth.

Speakers emphasized that stewardship isn't just a technique to separate someone from his money, but rather is a way of life.

Christian stewardship, they explained, is a man's recognition "that God, besides creating him, has called him to be a priest of his faith—even where he works."

The meeting here marked the first time that such a conference has been attended by professors from the Church's theological seminaries, as well as stewardship secretaries of the 33 ULCA synods and laymen. This plan will be followed again next year, it was announced.

—o—

Finnish Lutherans to Continue Unity Discussions

Fairport Harbor, O.—The Finnish Evangelical Lutheran Church of America, also known as the Suomi Synod, voted at its annual meeting here to continue discussions with the Finnish National Evangelical Lutheran Church looking toward altar and pulpit fellowship as preliminary to the possibility of eventual union.

A union committee was asked to seek an agreement between the two bodies of Finnish origin in a statement of faith and practice. The Suomi Synod, with about 30,000 members, belongs to the National Lutheran Council. The National Evangelical Lutheran Church with a total membership of 7,765 is affiliated with the Lutheran Church-Missouri Synod.

It was reported that financial support of the denomination's foreign mission work reached an all-time high in 1951-52, with a total of $26,000 contributed for this work or about $1.50 per confirmed member.

A report on home missions also noted gains, especially in the number of new self-supporting congregations. Churches were urged to double their contributions for home missions in the current year.

Progress was reported on a new stewardship plan which would create a central budget committee for all branches of the Synod's work. According to the plan, congregations would be asked to subscribe a certain amount for general, rather than specific, church benevolences. The central budget committee would then make departmental allocations.

—o—

Lutheran Group Makes Presidency Salaried Post

Ironwood, Mich.—The National Evangelical Lutheran Church, at its annual meeting here, voted to make its presidency a full-time salaried post. The action will become effective within a year.

In another resolution, the delegates voted to resume mission work in Australia among the Finnish immigrants of North Queensland. This work was interrupted last September.

Six candidates were ordained into the ministry at the convention, the largest number in any single year in the 54-year history of the Church. Some 1,200 persons attended the ordination services conducted by Dr. G. A. Aho of Fairport, O., the Church's president.

The National Evangelical Lutheran Church, an affiliate of the Lutheran Church-Missouri Synod, has a communicant membership of 5,430 and a total membership of 7,765. It was organized in 1898 by a group of Finnish immigrants who had supported the Evangelical wing of the Lutheran State Church of Finland. Pastors of the Church are trained at the Missouri Synod seminary in Springfield, Ill.

Director Named for Seminary Audio-Visual Center

New York—The Rev. John W. Bachman has been appointed head of the speech department and director of the audio-visual program at Union Theological Seminary here, it was announced by Dr. Henry P. Van Dusen, seminary president.

Mr. Bachman, 36, will have charge of the seminary's Mills Memorial Audio-Visual Center which occupies 68,000 cubic feet on the ground floor of a new five-story addition to the school's administration building. The center was made possible by a Davella Mills Foundation grant of $165,000.

Included in the center are an audio-visual lecture room for choral practice and lectures, a music studio for recordings and reproductions, a preaching studio for teaching and practice, radio control room, music record library, film library and two studios for individual practice.

Dr. Van Dusen described the center's equipment as "probably the most adequate and up-to-date" of its kind available to any theological school.

An ordained American Lutheran Church minister, Mr. Bachman served a Warren, O., pastorate for two years before doing graduate work in speech and radio at Ohio University which led to his specializing in the religious audio-visual field.

He has served as dean of workshops sponsored by the Radio and Film Commission of the National Council of Churches, on which he represents his denomination, and last April was elected vice-president of the University Association of Professional Radio Educators.

—o—

Asks Church Push Efforts For Moral Atmosphere

Chicago—A plea that the Christian Church intensify its efforts to create a moral atmosphere into the community, was made at the 27th annual convention of the English District of the Lutheran Church-Missouri Synod, here, by its president, the Rev. Hugo G. Kleiner, of North Tonawanda, N.Y.

More than 250 delegates from all over the U.S. attended the convention in Concordia College here.

Mr. Kleiner announced that the Missouri Synod, as a result of English district suggestions, would send 25 of

ficial observers to the assembly of the Lutheran World Federation in Hannover, Germany, July 25-Aug. 3. The Synod is not a member of the Federation.

"We can take pride in the fact that the English district is continuing its role of experimenter, inventor, adventurer and pioneer in the life of the Missouri Synod—a role that it has played for many years," Mr. Kleiner said.

The English district comprises 180 congregations with more than 75,000 members.

——o——

World Ready for Religious Revival, Laymen Told

New York—Dr. O. P. Kretzmann, president of Valparaiso (Ind.) University, told the annual convention of the Lutheran Laymen's League here that the world is ready for a revival of religion.

"Now, in 1952," he said, "there are new horizons for the Church all over the world.

"There are too many graves, too many tears, and too many dead in two world wars for us to be satisfied with the easy answers of another generation and another world.

"The western world, at least, is ready for a return to the religious values which have made it great. It waits to hear a clear, challenging voice calling men to new horizons of faith, mercy, justice and honor among men and nations."

Attending the three-day convention were 450 representatives of 1,500 local clubs from 34 states, the District of Columbia and Canada.

A revision of the League's national constitution was approved, and plans for a League headquarters building in St. Louis, Mo., were authorized. The organization now has a membership of 75,000. It is an affiliate of the Lutheran Church-Missouri Synod.

The delegates voted to promote observance of Martin Luther's birthday on Nov. 10 and to enlist the support of members to join and encourage others to join classes for Bible study.

——a——

Hungarian Lutherans Asked to Press for Germ Warfare Probe

New York—Lutherans in Hungary have been called upon to "persuade" their government to join with the United States in pressing for a Red Cross investigation of Communist charges that United Nations forces in Korea have used bacteriological warfare.

The request was made by the National Lutheran Council here in reply to recent accusations by leaders of the Hungarian Lutheran Church that the United States has waged germ warfare in Korea.

At the same time, the Council called the Hungarian charges "false" and "part of a deliberate campaign of baseless propaganda designed to foment hatred."

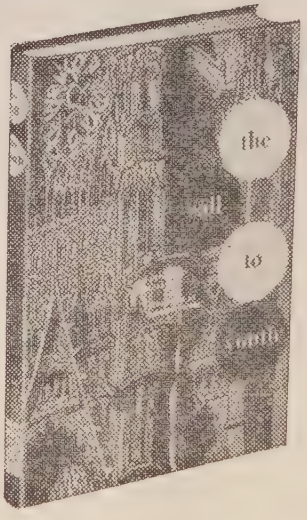
The message to the Hungarian Lutherans was prepared by the Council's executive committee, acting in its capacity as the U.S.A. Committee for the Lutheran World Federation. The Hungarian Lutheran leaders had made the charges in a telegram to headquarters of the Federation in Geneva, Switzerland.

The Hungarians urged the Federation, scheduled to meet at Hannover, Germany, July 25 to Aug. 3, "to protest jointly and most energetically" against the use of bacteriological warfare.

Signers of the telegram were Bishop Lajos Veto, president of the Hungarian Lutheran Church, and Bishop Laszlo Dezsery, both named to their bishoprics as candidates of the Communist regime. They are now the only active bishops, since the Church was reorganized early this year.

National Lutheran Council officials

Youth Leaders of Six Lutheran Church Bodies Join in...



THE CALL TO YOUTH

Compiled by
KENNETH PRIEBE

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aid here that the Hungarian churchmen probably will attempt to air their charges at plenary sessions of the Hanover meeting. They predicted, however, that efforts to gain support from the Lutheran World Federation will fail.

—o—

Two Lutheran Delegations To Visit Yugoslavia

New York—Two delegations of Lutheran churchmen will visit Yugoslavia in July.

Three clergymen representing the Lutheran World Federation will tour Lutheran centers in the country, while two leaders of American Lutherans are scheduled to meet Yugoslav government representatives to clarify problems of inter-church aid.

Dr. Paul C. Empie, executive director of the National Lutheran Council, and Dr. Franklin Clark Fry, president of the United Lutheran Church in America, will go to Yugoslavia on behalf of the U.S.A. Committee for the Lutheran World Federation and Lutheran World Federation and Lutheran World Relief.

The two are scheduled to meet high Yugoslav government officials and the Central Commission for Religious Affairs in Belgrade from July 16 to 19.

The Lutheran World Federation delegation, which will visit Yugoslavia from July 9 to 21, comprises Dr. Igor J. Bella, of the U.S.A. Committee for the Federation; the Rev. A. N. Gopal, president of the Andhra Evangelical Lutheran Church in India; and the Rev. Johannes Langhoff, secretary of the Danish Ecumenical Committee.

The three churchmen will tour congregations in various parts of Yugoslavia. They will interpret the life of churches they represent to pastors and congregations in Yugoslavia and, in return, plan to inform churches outside Yugoslavia of conditions in that country.

—o—

Iceland Bishop Almost Elected President

Reykjavik, Iceland — A 75-year-old Lutheran bishop with no previous political background narrowly missed being elected President of Iceland in the special election held here.

Bishop Bjarni Jonsson of Reykjavik, coalition candidate of the Conservative and Progressive parties, polled 31,040 votes against the 32,925 cast for the successful Social Democrat candidate, Asgeir Asgeirson, a former Premier. Trailing far behind them was Gipsi Sveinsson with 4,255.

The election was necessitated by the death last Jan. 25 of Sveinn Bjornsson, Iceland's first President, whose second four-year term would have ended in the fall of 1953. The Bjornsson government was a Progressive-Conservative coalition.

—o—

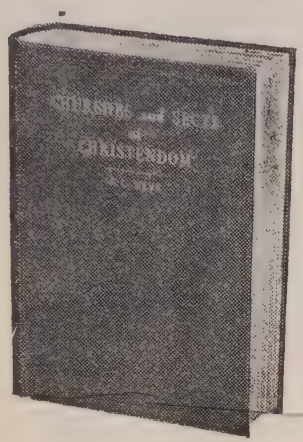
Lutherans Get List Of Election Issues

Columbus, O. — American Lutheran Church members have been urged to engage in "earnest, informed, and prayerful discussion" of major issues in the 1952 political campaign. The appeal was made in a statement issued here by Carl F. Reuss, executive secretary of the Church's Board for Christian Social Action.

To vote intelligently, the statement said, citizens must focus attention on critical and major issues and "dare not be distracted by personalities, mudslinging, propaganda, or trivia."

The statement listed eight specific issues which it said church members should discuss, and summarized the religious implications of each issue. These were:

(1) Ways and Means of Winning the Ideological Struggle with Communism: "Russian Communism must be seen as a false religion that sets up its own gods. The struggle with Communism is not so much for control of territories and raw materials as for con-



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trol of men's hearts and minds. Only the superior ideas of love and concern for fellow men, not the force of superior arms, will win the eventual victory."

(2) Degree and Kind of American Participation in the Family of Nations: "How the nation accepts its heavy God-given responsibility of world leadership is a major issue in 1952. The principles it uses in dealing with its neighbor nations, the correctness of the goals it seeks, and the morality of the means it uses should all rightly come under debate."

(3) Maintaining the Free Flow of Inquiry, Ideas and Information: "Democracy can exist only if the people have the right to inquire freely into the mysteries of God's universe, the freedom to express their thoughts even if these are not popular, and the perfect liberty to read and hear whatever information they feel is essential to them in forming their own opinions on the issues under discussion."

(4) The Proper Role of Government: "Is government now functioning in fields in which it should not be? How far can government go in taking the side of one group of its citizens at the expense of others? How much planning, and what kinds of controls, may the people safely entrust to governments? How can government strengthen private initiative? . . . The issue of corruption in high places, so often made a major one, reflects more than a low moral state of the nation. Moral weakness is spreading into all classes, not only among governmental officials."

(5) Government Fiscal Policies: "To maintain a sound economy has become a major governmental obligation. Mounting inflation, whether calculated or unintended, is a fraud and theft of the savings of the thrifty. The kinds of taxes, the chief bearers of the tax load, the effects of tax policies on initiative and thrift, the overlapping among local, state and federal taxes, the squandering of tax funds, and the escaping of honest or proper tax obligations also are matters the spiritually minded Christian will want to discuss."

(6) Preservation of the Principle of Representative Government: "The unwillingness or the inability of the common man to take on his citizenship obligation, and his transfer to non-representative specialists of the making of policy decisions affecting much of his daily living, threaten the foundation of American government. Power-hungry men, unchecked, quickly could run the nation into a totalitarian dictatorship. If representative government is to survive, the rank and file of American citizens must take part in public affairs, cheerfully accepting the sacrifice involved."

(7) Reconciling Individual and Group Interests: "How to reconcile the interests of the individual and the group, and of groups with the general welfare, as well as how to protect minorities from majority pressures and majorities from domination by wilful minorities, are major issues in 1952. Selfish man, alone or in association, tends to seek selfish advantage at the expense of his fellows. Laws may and do require men to observe the rights and interests of others. In the last analysis, however, it is the state of men's hearts which determines the pattern of men's lives."

(8) Strengthening the Influence of Christianity in Life: "No nation can live without God; the nation which tries to do so is doomed. Christian Americans must seek to bring their nation to look to the God of all nations, the Sovereign Judge and Ruler over His universe. Christianity must be a day-by-day influence in the practical decisions of national life. Controversies over 'separation of Church and State,' and controversies between major religious groupings must not be allowed to chisel away the honored American motto: 'In God We Trust.'"

—o—

California Lutherans Back Tax Exemption for Parochial Schools

Oakland, Calif. — The California-Nevada district of the Lutheran Church-Missouri Synod, at its annual convention here, went on record in favor of a new law exempting parochial and other private, non-profit schools from property taxation.

The law will go into effect on Sept. 22 unless a pending referendum on the

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matter reverses it. Groups favoring taxation of church-run schools obtained enough signatures on circulated petitions to place the entire issue on the ballot.

In the adopted resolution, the delegates declared that the new law is "inconsistent with Lutheran principles." They said that Lutherans do not demand tax exemption or tax-support, but, at the same time, do not consider such exemption or support a violation of the principle of Church-State separation.

—o—

Finland Retains Religious Instruction in Schools

Helsinki — Religious instruction has been retained in a revised teaching plan for Finnish elementary schools which will become effective next term.

However, the number of weekly periods for religious education has been reduced from four to two, although school authorities may assign more periods if they wish.

The instruction, given according to the religion of the pupils, is based mainly on the Bible.

In the lower classes it comprises an explanation of the basic religious concepts. On the next level, biblical stories are taught, and in the senior classes the Bible, history of the churches, and of non-Christian religions, are discussed.

Pupils who do not belong to any church get instruction in the history of religion and general ethics. Each school day in Finland starts with a hymn and morning prayers.

About ninety-six per cent of the Finnish people belong to the Lutheran Church.

—o—

Form World Lutheran Youth Group

Ottawa—A World Federation of Lutheran Youth was formally set up here at the 60th annual convention of the International Walther League, youth organization of the Lutheran Church-Missouri Synod.

The federation will comprise all Lutheran youth groups affiliated with the churches of the Lutheran Church-Missouri Synod in foreign lands. It is hoped to have delegates from these groups at the 1953 International Walther League convention in Chicago.

The meeting here, attended by 1,400 delegates and visitors, voted to raise $100,000 to cover expenses for the new youth group, as well as for other phases of the Walther League Christian Youth Mission.

In another action, the convention voted to launch an active League Alumni drive by enrolling all former Walther Leaguers. These former members will be encouraged to interest themselves in youth programs in local churches and communities.

Dr. O. H. Theiss, reporting on the Bible Reading League, another project of the Christian Youth Mission, said that there are now 31,000 members in 74 countries covering 40 languages.

Dr. Theiss, the Walther League's executive secretary, announced to the convention that he had accepted a call from the Church to head its theological training program in Japan. He will be replaced by the Rev. L. C. Wuerffel, dean of Concordia Seminary, St. Louis, Mo.

The convention adopted a budget of $86,800 to carry on the league program through 1952-53.

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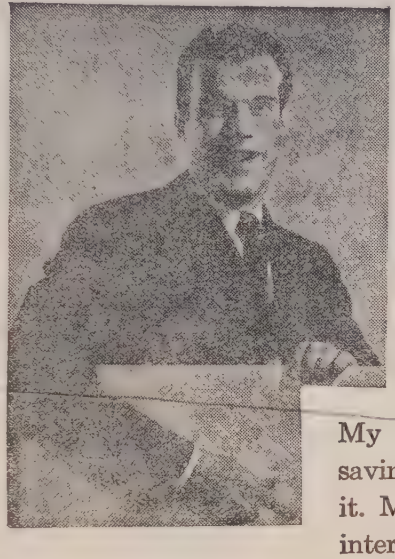
Religious Program Set For Olympic Games

Helsinki—Archbishop Ilmari Johannes Salomies, Primate of the Finnish State Lutheran Church, will give the invocation at the ceremony on July 19, formally opening the 1952 Olympic Games here.

The announcement was made by the Helsinki Congregations Olympic Committee which has arranged an extensive program to care for the spiritual needs of 6,000 athletes from 63 nations,



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and their retinues, expected at the international event.

Services in the languages of the competing athletes will be held in Helsinki churches on the evening of the opening day. Every day thereafter, throughout the two-week period of the games, a prayer, music or worship service in one of these languages will be conducted in some local church.

All Helsinki churches will be open from 8 a.m. to 10 p.m. during the first week of the games and will be decorated with flowers, foliage and flags. Open-air services will be held nightly that week on the lawn of the city's famed Old Church with speakers of various nationalities participating and the congregation's youth orchestra providing music.

During the second week of the games the schedule includes prayers in Swedish at the Karuna Museum church and Toolo chapel, morning services in Swedish at Olaus Petri church and morning and evening prayer services in German at the German church.

The Lutheran church at Kapyla, Helsinki suburb where the games actually will be staged, has been designated as the official Olympic church. It is just opposite the main dormitory of Olympic Village which was constructed to house the athletes.

—o—

Reports Released-Time Programs Expanding

Williams Bay, Wis.—Expansion and improvement of the released-time education program in several states since the U.S. Supreme Court decision in April upholding the constitutionality of the program was reported to the annual meeting of the Association of Council Secretaries here.

The report was made by Dr. Erwin L. Shaver, executive director of Weekday Education for the National Council of Churches.

Dr. Shaver said that in New York sponsors of the Protestant program have set up a study committee. In Indiana, the State Council of Churches has elected a director, for the first time, to guide this work. A half-dozen Indiana committees, Dr. Shaver said, are planning local religious education classes in connection with the released-time program. He said that at least one of these classes will be held in a trailer.

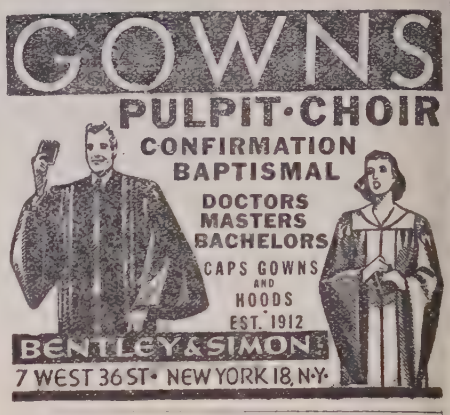
In Illinois many communities are resuming or initiating programs, Dr. Shaver said. He also reported that definite plans for released-time programs are being launched in communities in other states that were previously cautious about such programs because their legal status was uncertain.

While hailing the expansion of released-time programs, Dr. Shaver warned against avoiding certain "dangers." These, he said, were:

(1) "Mushrooming" of many poorly planned local systems.

(2) Temptation to follow practices which over-step the church and state boundary line.

(3) Difficulty of maintaining a high quality program because of the great scarcity of trained personnel, of adequate curriculum materials, and of needed financial support.



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Plan Religious Instruction Program in Champaign

Champaign, Ill.—Plans are being made for re-establishing a religious instruction program for public school children here, where "released-time" classes on school property were declared unconstitutional by the U.S. Supreme Court in the famous 1948 McCollum case.

The Champaign-Urbana Ministerial Association has assigned three committees to work out a "dismissed-time" program recommended by the Rev. Luther P. Powell, pastor of First Presbyterian church of Urbana.

Under this program all pupils would be dismissed from school, with those

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taking religious instruction going to off-school premises for the study.

One of the committees will poll all local churches to learn how they stand on the matter; a second group will then work out a "sound" plan based on this information, and a third committee will present the proposed program to the Champaign Board of Education for approval.

—o—

Commemorative Bible Stamp Set for Sept. 30

Washington, D.C.—The Post Office Department has tentatively decided to issue a commemorative stamp on Sept. 30 in honor of the 500th anniversary of the printing of the Gutenberg Bible.

This is the day when the National Council of Churches will present the new Revised Standard Version of the Bible to President Truman in a ceremony to be attended by leaders of major Protestant denominations.

It is the feast day of St. Jerome for Roman Catholics. St. Jerome (340-420) early in the fifth century translated the Bible into common Latin and published the book known as the Vulgate. It was Jerome's Holy Book that Johann Gutenberg (1398-1468) selected in 1452 for the first printing from the movable metal type he had invented.

At approximately the same time, the first of four volumes containing the Old Testament in modern English prepared by Roman Catholic scholars is expected to appear. The work was undertaken in 1945 at the direction of the American hierarchy. The Bible stamp will honor this work as well.

Postmaster General Jesse M. Donaldson announced early this year that a stamp in honor of the printing industry would be issued to commemorate the 500th anniversary of mankind's first printed book. Post Office artists are now at work on the design. If Sept. 30 is selected as the date of issue, Washington, D.C., will probably be the place of first day sale.

—o—

Rules Church Chimes May Not Be Banned

Frankfort, Ky.—The tower chimes of churches may not legally be banned by cities in regulating or prohibiting the use of public address systems that emit "loud and raucous" noises, Assistant Attorney General John B. Browning ruled here.

To be valid, such ordinances must establish that the "loud and raucous" noises disturb, annoy or distract persons so as to constitute a "nuisance," Mr. Browning said.

A Central City, Ky., ordinance banned the use of any loud speaker system. The ordinance was used against members of John L. Lewis' United Mine Workers District 50, which sought to unionize store clerks in Central City.

In turn, labor organizers claimed that the chimes of First Baptist church, of which the Rev. Francis R. Tallant is pastor, constituted a violation of the anti-noise ordinance. Mr. Tallant then submitted the question to the state attorney general's office.

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State Department Rejects Sanctions Against Colombia

Washington, D.C.—A Protestant leader from Colombia reported here that the State Department had rejected his suggestion that the United States apply economic restrictions to that country to force an end to alleged religious persecution there.

Dr. Luis A. Quiroga, secretary of the Evangelical Confederation of Churches in Colombia, made this announcement following a conference with Assistant Secretary of State Edward Miller.

Dr. Quiroga, a graduate of Princeton Theological Seminary, is pastor of the Central Presbyterian church in Bogota, and has come to this country in an effort to enlist aid for Protestants in that South American nation.

Mr. Miller was sympathetic with the problem, Dr. Quiroga reported, and said that American Ambassador Capus Waynick has been instructed to make formal protests about incidents involving U.S. citizens. He said, however, that the Department's position is that it cannot go farther than this in a matter that is primarily an internal problem for Colombia.

The Assistant Secretary of State added, according to Dr. Quiroga, that the United States cannot do anything about the refusal of Colombian authorities to grant visas for additional American Protestant missionaries to go to Colombia.

Dr. Quiroga said that internal political difficulties are adding to the woes of Protestants in Colombia. Most Protestants are supporters of the Liberal Party, which advocates separation of Church and State, he said. The Conservative Party is in power, he added, and has taken steps to clamp down on its political rivals. Some members of his congregation are Conservatives, however, Dr. Quiroga said.

—o—

Verdict Against Minister Who Criticized Judge Delayed

Arlington, Va.—A verdict has been delayed on contempt of court charges brought against the Rev. Ross Allen Weston, 33-year-old Unitarian minister, who criticized a judge in a sermon.

After a day-long hearing which saw Mr. Weston defended by three prominent attorneys, including Wendell

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Berge, former assistant attorney general of the United States, Judge J. Hume Taylor took the decision under advisement.

The judge, who had been called in from Norfolk to try the case, said that he will have to study Supreme Court precedents and that he may not announce the verdict until the fall term of court opens in September.

One issue at stake is whether the minister courted contempt by delivering the text of his sermon to local newspapers.

In the sermon, he criticized Judge Walter T. McCarthy of Arlington Circuit Court for ruling that employees of the federal government may not hold local office or membership on public bodies in Arlington County. He complained that this makes second-class citizens out of a preponderant majority of the residents of this populous suburb of Washington, D.C.

"He has segregated a group of our citizens," said the minister in the section of his sermon on which charges were brought. "He has taken away their civil rights. He has classified them with idiots and felons . . .

"The stealth, the intrigue, and the wicked designs of the illiberal are a constant menace. Sometimes those forces are gowned in the garbs of the justices of the law."

Pointing to the manner in which the judge is appointed by the state legislature, the clergyman charged that he was affiliated with the political machine of Senator Harry F. Byrd (D.-Va.), and "thus I am forced to the conclusion that Judge McCarthy's decision coincides with the interests of the Byrd organization. It is true, is it not, that 'Man cannot serve two masters?'"

The trial of the minister stirred great community interest both here and in Washington, and a capacity crowd of 250 persons jammed the courtroom.

Mr. Weston's attorneys moved for dismissal but the motion was denied after Commonwealth's Attorney William J. Hassan told the court: "Look at what this preacher says of the judge's personal motives; how contemptuous can you get?"

——o——

Catholic War Vets Favor Bricker Amendment

Baltimore, Md.—The Catholic War Veterans, at their 17th annual convention here, went on record as favoring a proposed Constitutional Amendment providing for congressional ratification of all UN treaties, agreements, and covenants "with respect to human rights before this nation is committed to them." The proposed amendment is incorporated in a Senate bill sponsored by Sen. John W. Bricker (R.-O.).

The convention also recommended the enactment of legislation which would make it compulsory for candidates for the Presidential nomination to enter the primaries in each state. It added that the result of the primary should be binding on the nominating delegation as its first choice in the party convention.

The resolution further recommended that the nominee receiving the greatest number of votes in the nation be sworn in as President by the Chief Justice of the United States.

Reduced Airlines Fare For Clergy Blocked

Washington, D.C. — Legislation empowering airlines to grant reduced fares to clergymen has been blocked in the Senate.

The measure was taken up on the unanimous consent calendar but an objection from Sen. Charles W. Tobey (R.-N.H.) caused it to be passed over. Senator Tobey is ranking minority member on the Senate Interstate Commerce Committee which earlier had approved the bill. He did not state the reason for his objection.

Although the measure will come up again on the next reading of the cal-

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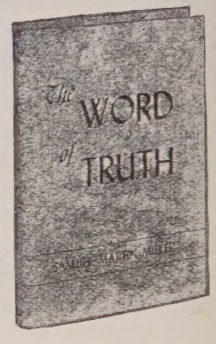

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sent calendar, the adjournment rush in Congress is such that it appears to have little chance of passing the House even if the Senate should approve the bill.

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Lay Religious Workers Eligible For Ministerial Draft Status

Washington, D.C.—Laymen who devote their career to "furthering the interest of the church" will in many instances be eligible for 4-D (ministerial) classification in the draft even though they are not ordained clergymen, the National Appeals Board of Selective Service decided here.

The action was described by a Selective Service spokesman as "giving a little more liberal interpretation" to the 4-D classification than that which hitherto has prevailed.

The decision was made in the case of an appeal to the President from Mr. Roy E. Holder, minister of music and religious education at the McGill Street Baptist church, Concord, N.C. The High Point, N.C., draft board was directed to give him a 4-D classification.

"One might say," said the Appeals Board spokesman, "that we have taken recognition of the fact that specialization has crept into many fields, even into the Christian Church."

"In general," he said, "if a man shows to the satisfaction of his draft board that he has decided to devote his entire life to furthering the interest of his church, that he is employed full-time by a church or religious group, and that he derives all of his support from that church, he can be considered for 4-D classification even though he may not be ordained or be engaged in preaching."

The Selective Service spokesman said that lay missionaries, both abroad and at home, are being given 4-D status if it is shown that they have adopted the mission field as their life calling.

"Each case, however," the spokesman cautioned, "will be considered on its individual merits. We are not attempting to lay down any hard or fast rules in this highly complicated field. We are just trying to be a little more liberal and go on the basis of a man's demonstrated dedication to a religious calling."

Men classified 4-D are not called upon for any military or alternative civilian service.

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The Pastors' Institute of the Lutheran Free Church will be held at Augsburg College and Seminary from August 26-29 inclusive. Dean Theodore Jensen of Dana Seminary, Blair, Nebraska, and the Rev. Theodore Kurtz of St. Paul, Minnesota, will be the main speakers. All pastors are invited to attend. For the committee,

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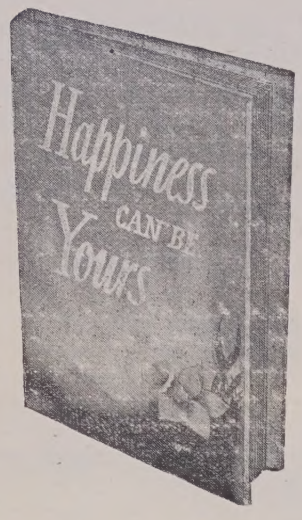

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